# THE CHURCHMAN.

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## POETRY.

For the Churchman.

### ON READING THE POETICAL REMAINS OF MISS LUCY HOOPER.

'Twas on a day of sunshine when I sat
Conning the oft sought page of lofty verse,
And gathering round me, as I mused alone,
Spirits which spoke to mine, and shed a light
Of glorious beauty round life's common path,—
'Twas on that day I wove for thy fair brow
A wreath of fame, and joyed to see thee crowned.
"Dreamer! awake! awake! tell me thy thought!"—
Starting, I turned, and told that 'twas of thee—
"Fame—wreath for her?—I tell thee she is *dead!*"
Crushing upon my heart an ice-weight fell;
Tears, sorrowing tears gushed forth, for I "had watched
Thy bright career as one would watch a star."

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We have communed again! like a sweet thought
Thy memory haunts me ever—soul with soul
We have communed again! midnight has gone,
And yet I linger—for thy words have found
An echo in my heart, as in the days
When I would fondly seek on each stray leaf
For thy rich stores of mind, and the warm blood
Leaped to my cheek while listening to thy praise.
Seems it not worthless now? Does it not ring
Like mockery in my ear? No! in this hush
Of solemn stillness, with no living thing
To break the spell of spirit-haunted thought,
Praise, praise to the *dead* no mockery seems!
It is no hollow flattery, for the ear
Drinks not its accents in the silent grave—
No kindling crimson dyes the sleeper's cheek—
No quickening pulse-beat owns its thrilling power—
It comes unasked—unsought—unheeded falls!
Yet those who love the beautiful, and find
Deep feelings spring up-gushing from the heart,
Like fairy fountain by charmed touch unsealed,
Will pour in words of truth their passionate praise.

We have commenced again! thou in thy rest,
And I a pilgrim to that solemn world
Whose mysteries baffle feeble human thought.
They are unveiled to thee—thine ear hath heard
Chimes of eternity! thine eye hath seen
Immortal beauty!
Tears! sorrowing tears!
Why come they now, weak heart? why come they now?
Wouldst weep that from the dross of earth a gem
Hath flashed its brightness mid the light of heaven?
Wouldst weep that one more worthy first hath gained
The living waters, and the smile of GOD?
Spirit! in thy far home beyond the stars
My thoughts are with thee; but the mortal mind
May fathom nought of glory unrevealed,
The prisoned soul sinks when it fain would soar,
And humbly turns to GOD's own written word,
And stays it there.
Spirit! I too shall pass
The narrow space which bounds our human hopes,
Our human fears, and our strong human ties:
Then free, unfettered, with no veil between,
But face to face we shall commune again! J. C.

New York, June 16, 1842.

## COMMUNICATIONS.

For the Churchman.

### STUDENTS OF NATURE.

### A VISIT TO A NATURALIST.

And as a pious man advised his friend, that to beget mortification, he should frequent churches, and view monuments and charnel-houses, and then and there consider how many dead bones time had piled up at the gates of death: so when I would beget content, and increase confidence in the power and wisdom of ALMIGHTY GOD, I will walk the meadows, by some gliding stream, and there contemplate the lilies that take no care, and those very many other various little living creatures that are not only created, but fed (man knows not how) by the goodness of the God of Nature, and therefore trust in Him.—*Izaak Walton's Complete Angler.*

The rural walks and sylvan haunts of England's descriptive poets—so accurately and frequently delineated—naturally excite a longing desire in the breast of the stranger to view scenes fraught with such quickening power over ardent and susceptible minds—scenes which have enkindled the imaginations of Thompson and Cowper, or made poets, out of sheer caprice as it were, of the humble Bloomfield,[*] the farmer's boy; and Clare, the Northamptonshire peasant.

Cowper[†] and Thompson, it is true, were both scholars, as well as men of genius; and peculiarly qualified for appreciating the beauties and harmonies of nature. Bloomfield and Clare were only learned in GOD's own book—the book of nature—which they studied like docile pupils, until an opportunity was afforded them to commit their thoughts to paper. And it is in this view, that the history of the rustic ploughboy, John Clare, is both curious and interesting, as it illustrates the potent influence of natural scenery over ideal associations. He was born at Helpstone, near Peterborough, in 1793, and found means to pay for the little education he received when a boy, by thrashing grain with his father, morning and evening. In his thirteenth year, whilst he was engaged in the fields, his companion showed him "Thompson's Seasons." It immediately enkindled all the latent poetry within him. He resolved to buy a copy of the work for his own use. So eager was he to obtain the poem, that he set off for Stamford early on the following morning, and arrived there long before the shops were open. After making his purchase, he turned his face homeward. It was a beautiful morning in spring, and his path lay through the picturesque scenery of Burgley Park. During this rural stroll, he composed his first poem, "The Morning Walk." Thus nearly all his poems were the result of his communings with nature—studies beneath the rustling boughs of the scented thorn; where the sedge-bird builds her tiny nest, or in rambles over dappled meadows, where the lark and thrush sing their grateful hymns to GOD at sunrise.

And it was whilst excited by vivid and pleasing remembrances of this nature, that I made several pilgrimages or excursions to places in England for the purpose of beholding objects and scenes, which many a poet had invested with classic notoriety, by the power of genius, and the impress of a contemplative mind.

For thus has Gray made antique Eton, and old Windsor Church-yard—where he is said to have gathered the materials for his "Elegy:"—Thompson, Richmond and Kew:—Cowper, Weston and Olney: who has also made the "silent Ouse" eloquent to the heart of the traveller, because it is identified with a chastened poet, who loved to muse and study beside its meandering banks. His beautiful and faithful delineation of that stream and its adjacent scenery, has caused many a pilgrim to loiter beside its tranquil borders, that he might view a scene interesting from its associations with the bard, whose descriptive pen has furnished a transcript of nature too fair to tire from repeated contemplation, or lose its original interest through the soiling influence of time:

Here Ouse, slow winding through a level plain
Of spacious meads with cattle sprinkled o'er,
Conducts the eye along his sinuous course
Delighted. There, fast rooted in their bank,
Stand, never overlook'd, our favorite elms,
That screen the herdsman's solitary hut;
While far beyond, and overthwart the stream,
That, as with molten glass, inlays the vale,
The sloping land recedes into the clouds;
Displaying on its varied side the grace
Of hedge-row beauties numberless, square tower,
Tall spire, from which the sound of cheerful bells
Just undulates upon the listening ear,
Groves, heaths, and smoking villages remote.
Scenes must be beautiful, which, daily view'd,
Please daily, and whose novelty survives
Long knowledge and the scrutiny of years,
Praise justly due to those that I describe.—*The Task.*

A no less ardent student of nature with the poet, is the Naturalist; for it is his peculiar province, meekly to explore the works of the Creator, and to meditate upon the countless wonders of this beautiful world, and thus with docility receive practical lessons in knowledge and wisdom—the true aim and ultimate design of all learning. For it was in this religious and enlightened spirit that the most eminent of all English philosophers—Lord Bacon—would walk forth occasionally amidst a summer shower, bare-headed:—"in order, as he said, that he might feel the spirit of the universe descending upon him."

The "daily beauty" of a life thus dedicated and employed, never struck me so forcibly as it did during a recent visit, which I paid to a Naturalist, whose rare dwelling lay in one of the most diversified and rural districts of England. A happy and contented lot it was to him, who so worthily enjoyed it: for he was a man after honest Izaak Walton's or Sir Henry Wotton's own heart, a dear lover of contemplation and the angle. But the reader must have a rambling sketch of him, as well as of his unique retreat—the retreat of a Naturalist.

It was after an agreeable excursion over one of the most ancient parcels into which England was divided during the Saxon Heptarchy, that I arrived at this picturesque nestling-place of a modern Pliny.

It stood in the midst of a grove of beautiful elms and beeches, that would have gladdened the forest-loving soul of Evelyn, or Gilpin.[‡] It was a spot in which a Druid might well desire to build his temple and meditate beneath its sequestered bowers; its variegated alcoves, and shapely aisles, of nature's own exquisite formation.

A sinuous by-road led down to it—a shady avenue of greenery, composed of odorous hawthorn, intermixed with luxuriant hazels, limes, and the weeping-birch: whilst between openings in hedge and copse might be seen many a wild flower rearing its modest crest and sending forth its delicate perfume upon the thankless air.

And music also gushed forth from those green recesses—the song of blackbird and linnet—the kindly protected denizens of their leafy coverts.

The termination of this rural lane, revealed the ivy, honey-suckle, and woodbine-covered angles and abutments of this picturesque dwelling, imbedded, like a choice gem, in a fairy mass of foliage and flowers.

It was built of stone, one story high, and judiciously ornamented with tasteful bay-windows, curiously twisted chimneys, and other decorative embellishments peculiar to the architectural models of the Elizabethan era. Without the mansion, there was an air of appositeness and serenity, which seemed perfectly in unison with the calm pursuits of a contented man, whose daily studies were concentrated upon the marvellous works of his Creator. The dove and the wood-pigeon answered each other from their respective tenements, whilst the pheasant exhibited his beautiful plumage to advantage upon the velvet lawn, and quite divided the admiration which would otherwise have been exclusively bestowed upon that paragon of fine birds—the peacock. The rooks seemed to be the only individuals upon the premises disposed to engross more than their share of conversation or freedom, for they kept up an incessant chatter from their old rookery, that quite drowned the accordant notes of this feathery and orderly orchestra, and seemed to call for some legally invested authority to quell and rebuke their noisy squabblings.

A pet fawn bounded before me as I walked up to the house, whilst a noble mastiff, that would have rejoiced the eye of Scott to have beheld—from his companionable looks—rose up at my approach, from his sunny lair beside the door-way, and looked sagaciously at me, as if to ascertain the purport of my visit. At all events, he acted the part of gentleman-usher on the occasion, walking before me into the ample hall; anticipating the duties of a servant by conducting me into his master's study, and intimating by dog-eloquence—the arrival of a stranger.

But I did not feel myself a stranger long. For my kind host, with that perception of good breeding and simplicity of manners which I have ever found to characterize the truly eminent, made me feel at home in an instant. He was a man far advanced in life, according to the parish register, yet he seemed not to have passed more than five lustrums, by the youthful ardor of his mind and almost juvenile flexibility of body—for he said he was in the habit of walking many miles, daily, and always felt the better for it; indeed, he thought he should soon die if deprived of the pleasure of taking his customary rambles in the fields and meadows, or studying nature in the open air. And truly air and exercise, and a quiet mind, had given an uncommon freshness and healthy hue to his complexion, and made his calm gray eyes peculiarly clear and beautiful. Glasses he had never had occasion to use, although he had been a most laborious student all his life in almost every department of literature and science. There had been evident method in his daily tasks. He had studied to preserve the equilibrium of mind and body. Thus he had kept both in a healthful tone, by remembering the advice of Milton: "In those vernal seasons of the year, when the air is calm and pleasant, it were an injury and sullenness against Nature not to go out and see her riches, and partake in her rejoicings with heaven and earth."[*]

A better illustration of the good effects of exercise in the open air, combined with congenial pursuits and studies, could not possibly be found, than in the person of this cheerful and venerable looking naturalist. But the best commentary upon the man and his pursuits will be found in the following epitome of his life, which he obligingly recounted, at my request, for some particulars touching his early career, and which he gave in the annexed

### NARRATIVE OF A NATURALIST.

In that modest little rectory, with its pretty garden attached, which you can plainly see from this bay-window, did I first behold light and begin my pilgrimage upon earth. My father was the Vicar of this rural place: a man of primitive thoughts and great simplicity of manners. How could it be otherwise? His models had been Jewel, Hooker, and Herbert: the latter divine having always been his especial favorite. He was said to resemble that most excellent man very much in looks, whilst the even tenor of his well disciplined mind and body, exhibited most perceptibly, kindred characteristics: for he had made his "Country Parson" his daily manual, after his Bible and Prayer Book. And not only did he desire to govern himself in all things by the good rules therein laid down by Herbert, but he also thought some portion of advice given by the rector of Bemerton, might be recited to a parson's wife—namely, his own. So, when he inducted my dear mother into the parsonage, he read that passage to her from "Walton's Lives," which so admirably enforces the duty incumbent upon a meek disciple's help mate.[†] However, this was more by way of imitating the example of Herbert, than from any apparent imperfection or fault in my mother; for a more pure or gentle spirit—taking into consideration the infirmities of our common nature—never lodged in woman than hers. But perhaps you will think I am overdrawing the portraits of my parents, by employing a flattering and glowing pencil: if so, filial partiality must be my excuse. The good memory which both have left behind, however, will, I think, bear me out in all I have said in their praise. A son may well be pardoned for such an offence—an offence which has the decalogue for authority and precedent. But to proceed.

As I drew breath and saw light in that peaceful dwelling, so I was almost imperceptibly taught those simple rules of virtue, unobtrusive faith, and practical morality—for my father dwelt very little in the abstruse theory of moral actions; his words always were, "practise virtue:"—words which have ever been my solace during many trials and vicissitudes. Hence hope never deserted me at the most critical or gloomy period of my life, nor did discouragements check or baffle my honest aspirations after true and useful knowledge or reward. It was often sought, I admit, under peculiar difficulties and embarrassments, yet when most unexpected, most opportunely came to me. My father was my preceptor, and his study was my school room. And if all school rooms could be made as attractive and as pleasant as that was, there would perhaps be fewer dunces or crooked scholars. His discipline and method of instruction accorded well with Milton, who explains his system thus: "The main skill and groundwork will be to temper them such lectures and explanations upon every opportunity, as may lead and draw them in willing obedience, inflamed with the study of learning and the admiration of virtue, stirred up with high hopes of living to be brave men and worthy patriots, dear to GOD, and famous to all ages."[‡] He was also an advocate of that wise provision of the poets;—that at stated intervals, (after athletic exercises,) and convenient rest before meat, (time,) may both with profit and delight be taken up in recreating and composing their travailed spirits, with the solemn and divine harmonies of Music, heard or learned; either while the skilful organist plies his grave and fancied descant in lofty fugues, or the whole symphony with artful and unimaginable touches adorn and grace the well-studied chords of some choice composer; sometimes the lute or soft organ-stop waiting on elegant voices, either to religious, martial, or civil ditties, which, if wise men and prophets be not extremely out, have a great power over dispositions and manners, to smooth and make them gentle from rustic harshness and distempered passions.[§]—These generous principles, however, were imparted at a subsequent period; and I am anticipating the regular order of my life and studies.

I have said my father's study was my school room; perhaps it would be equally correct for me to say, that "the fields were my study and nature my book;" for the greatest part of my time was spent there. How I loved its smiling or ever changing features—its moods and seasons—its vernal loveliness or its wintry frown! With what glowing interest would I watch the shy approaches of spring! How exult, as the dewy meadows began to display their vivid verdure, and the fragrant hawthorn hedges prepared to put forth bud and blossom! How I loitered beside brake and bush, that I might catch a glimpse of the first black-cap or nightingale that paid us a visit, and be rewarded for my patience with a gratuitous note, or perchance an entire song! How at stolen intervals, I would watch the process of their architectural labors and anxieties: probably with more intense interest than any pupil of William of Wykeham, or Sir Christopher Wren during the process of building Winchester or St. Paul's Cathedrals! I studied every bird's habit of living that I met with, and pried into their domestic arrangements with uninstructed sedulousness, until I had become—quite unconsciously—a juvenile Ornithologist. D.

(*To be continued.*)

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[*] I never saw a man more humble in manner, without losing his dignity, than Robert Bloomfield.—*Sir Egerton Bridges, Autobiography.*

[†] Cowper said, that he thought he was giving useful lessons to the world in his "Task," by teaching them to feel and value the innocent and exquisite pleasures of the country, in a safe, and calm, and humble retirement. And no doubt he has solaced thousands, and purified their hearts and their imaginations. Here poetry is in the full performance of its best moral duties.—*Ibid.*

[‡] The Rev. William Gilpin, Vicar of Boldre in Hampshire, author of "Forest Scenery," and other works of learning and taste, as well as the Life of his celebrated ancestor, Bernard Gilpin. He was a true Student of Nature, and equally happy in his delineations of her, both with pen and pencil. Like his venerable progenitor, he was a blessing to his flock, and his affection for them cannot be better illustrated than by recording his last words and desire; which was, to be buried in his own rural churchyard, "hoping to be raised in GOD's good time, when it would be a new joy for him to see several of his good neighbors again, who now lie scattered around in the sacred precincts of Boldre churchyard." He died April 5th, 1804, at the patriarchal age of eighty.

[*] Milton's letter to Hartlib on Education.

[†] See Walton's Life of Herbert.

[‡] Milton's letter to Hartlib on Education.

[§] Ibid.

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For the Churchman.

### A WORD ABOUT ANCIENT USAGES.

*Mr. Editor,*—In the course of my travels, I lately spent some days at a place in New Jersey which used to be called "Prigmore's Swamp." It was originally settled by the Dutch, but as early as the year 1743 an Episcopal church was erected, and that venerable edifice is still standing. In it have officiated successively the Rev. Mr. Wood, the Rev. SAMUEL SEABURY, (your distinguished ancestor,) the Rev. Messrs. McKean and Cutting, the Rev. Dr. Beach, (afterwards one of the ministers of Trinity Church, New York,) and the Rev. Messrs. Rowland, Ogilvie, Van Dyke, JOHN HENRY HOBART, and Cotton, the last of whom was followed in 1801 by the late BISHOP CROES. My recollections of the Swamp extend as far back as the year 1807, when having commenced my Latin Grammar, I was enabled to distinguish between the "Jubilate" and the "Benedictus." For thirteen years after that, I was a "constant attendant" upon Church, generally sitting or standing with the choir and assisting them in finding the places, always ready to do my part in putting up the Christmas greens, and occasionally ringing the bell and lighting the lamps. In truth, sir, being accustomed to the routine of Church matters, I was, if I may so say, as much at home in the church as in my parents' domicile. But my dear Mr. Editor, although I had very good opportunities of learning, I never was advised that either Mr. Wood, Mr. Seabury, Mr. McKean, Mr. Cutting, or Mr. Beach, before the revolution, or Mr. Rowland, Mr. Ogilvie, Mr. Van Dyke, Mr. Hobart, or Mr. Cotton, subsequently to that great event, *ever used the "Occasional Prayers" after the General Thanksgiving.* And as to Bishop Croes' practice for the thirteen years aforesaid, I feel pretty sure that he would as soon have given notice that a collection was to be "taken up," as to sanction such a use.[*] Parson Ogilvie, I presume, was the first to celebrate the service according to the formulary set forth and ratified in 1789. If I am wrong in this, however, I can assure you that I am right in saying that Parson Beach used the English Prayer Book before the revolution, and the American Prayer Book after its adoption, and that in his use of the latter he always introduced the Occasional Prayers *before* the General Thanksgiving. And in pursuing this plan, I trust that I may be allowed to express the opinion that he did not err. In praying according to the English formularies, he had been accustomed to go straight forward, and to use the Occasional Prayers antecedently to the General Thanksgiving, which was then [illegible]. It would not have been natural to read the Occasional Thanksgiving before the prayers which preceded it. When the American Prayer Book was set forth, he very probably said to himself, "Here is the General Thanksgiving which I am bound to use on every occasion of public worship. I cannot suppose that my worthy friends the compilers intended to invert the natural order of things and to compel me to adopt a different routine from that which has been in vogue from time immemorial. The rubric, it is true, remains unchanged; that rubric which prescribes that the Occasional Prayers and Thanksgivings shall be read "before the *two final* prayers," viz., the prayer of St. Chrysostom and the Benediction. But that does not alter my opinion. The "Thanksgiving" is not ordinarily styled a *prayer*. The compilers of the American formulary, therefore, have left it to my discretion to introduce the Occasional Prayers and Thanksgivings *either before or after the* GENERAL *Thanksgiving,* and till my discretion is taken away, I shall follow the good old English fashion of reading the Occasional Prayers *before,* and the Occasional Thanksgivings *after,* the General Thanksgiving."

Some of your correspondents, Mr. Editor, will tell me, that Bishop White's opinion and practice differed from Dr. Beach's. But suppose that I bring forward the practice of Bishop Seabury, of Bishop Provoost, of Bishop Benjamin Moore, and of Bishop Richard C. Moore. Are Bishop White's opinion and practice to outweigh them all? "It is a maxim of the courts," (says the present Bishop of New Jersey,) '*expositio contemporanea est fortissima.*' "The first reception is the best;"[†] but if the first expositors differ, must we not, if practicable, go with the majority?

Let me not be considered as too fastidious. The Dutch, you know, are wedded to old practices. And the maxim "the old is better," is a favorite one in New Jersey. I have now before me a list of no less than thirty families or individuals with names beginning with "*Van*," whose ancestors (or the greater part of them) lived in, or in the vicinity of, the district once called the "Swamp;" and if I were to go to them and recommend our "incomparable liturgy," they might throw it in my teeth, that after ninety-nine years uninterrupted practice, the Church in New Jersey was about to be revolutionized in one important particular. And really, Mr. Editor, I should have no answer to make but in the shape of a retort-courteous, viz., that the Dutch Reformed Church possesses a well digested liturgy, but never uses it!

OLD MORTALITY, JUN.

June 28, 1842.

P. S. I was an auditor in December last, of Dr. Vermilye, when he delivered an able sermon at the installation of one of the Professors of the Dutch Theological Seminary. The Doctor spoiled a part of his discourse, however, by spurning patristical authority. "The Fathers, (he exclaimed,) the Fathers! Were we baptized in the name of the Fathers? O shame, where is thy blush?"[‡] The effect of this was in some measure neutralized by the "Charge" of Dr. Ferris, who spoke with approbation of what had been accomplished by the Synod of Dort, and referred the Professor elect to the systematic digests of Dr. Dwight and Dr. Livingston. If the Fathers of Dort, nay, if American divines of very recent date may safely be followed as guides in our interpretation of Scripture, are we to pay no respect to ancient councils, or to the writings of pious men who flourished at a very early age? O. M., JR.

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[*] See his Essay on the subject in the Christian Journal, referred to in the Churchman, a few months since.

[†] Introduction to Blunt's Sketch of the Reformation, p. xiv.

[‡] Dr. V.'s Sermon (I have learned since the above was written) has been published.

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For the Churchman.

*Mr. Editor*—In common with very many of your readers, I was much pained and grieved by the remarks of your correspondent G. U. in last week's Churchman, upon a portion of the Conventional Address of one of our Bishops; pained and grieved that a Presbyter should thus publicly indulge in gross personalities as to a Rt. Rev. Father, and impute to him motives, to say the least, of a very questionable kind. Such things are bad enough between Presbyter and Presbyter, but from a Presbyter to a Bishop, in regard to his official conduct, it is much worse; nay, give me leave to say, wholly inconsistent with sound Church principles and feelings, and so altogether unpardonable. I enter into no examination of the points brought forward by G. U. Were he clearly right in his view of the abstract question, the case would not be altered. He arraigned a Bishop of the Church before the public in a most discourteous manner—a manner upon which, I believe, every soundly-thinking Churchman will set the seal of reprobation. Let it but once become a common thing for our Bishops thus to be held up to scorn and contempt in our public papers by the Clergy and Laity, and then who does not see that the way is fairly opened for the overthrow of their influence and authority; and when that is gone, where will the Church be? Alas, that in this matter we have so much "passion," and so little "PRINCIPLE."

For the Churchman.

*Mr. Editor,*—In your paper of July 2d there is a communication under the signature of G. U., calling the Bishop of New Jersey to an account, for presuming freely to speak his opinions to the members of *his own Diocese,* upon matters of moment to the Church. As the charge which this communication pretended to answer, was a public expression of sentiment by one of the highest officers of the Church, and as that charge had gone forth to the world under the sign-manual of the Bishop of New Jersey, it seems to me, that with whatever freedom an anonymous correspondent might see fit to assail the *principles* it advocated, he should have abstained from that worst of all kinds of argument, *personal abuse.* Yet your correspondent G. U., in the exercise, doubtless, of a sound discretion, thought differently, mingling the two together, and giving the latter the most decided predominance.

Now, Mr. Editor, what is this high crime, misdemeanor, for which the Bishop of New Jersey stands impeached by G. U.? Why it is just this: At the meeting of the Convention of his diocese, among other matters, he reverted to the proceedings of the General Convention, and after stating several circumstances connected therewith, which ought, as he said, to furnish matter of gratulation to all members of the Episcopal Church, he referred to one proceeding that was, in his opinion, disadvantageous to the interests of that Church.

It seems that in the General Convention, the House of Bishops prepared and passed a bill, providing for the consecration of two new Bishops to be sent to Foreign Stations, which bill being subsequently brought under the consideration of the House of Clerical and Lay Deputies, was negatived by them. In reviewing the ground taken by that House in this matter, the Bishop expressed his opinion that they had been governed more by the letter of the Constitution than by the spirit of the Gospel; that is, that they doubted their power under the Constitution to extend their sphere of action beyond the boundaries of the United States, notwithstanding the Scripture precept "To preach the gospel to every creature," and gave his reasons for differing from them and thinking they were wrong.

This is the substance of the *matter* contained in that portion of the Bishop's Charge, at which G. U. has taken exception; but since *that* would scarcely be sufficient to warrant his valorous attack, under cover of an anonymous communication, he strives, in the first place, to enlist in his favor the sympathies of his readers, by representing himself as one that had been "unceremoniously *arraigned* and *condemned* in this effusion," (to wit, the Bishop's Charge,) but *how* arraigned or *how* condemned, he deemed it expedient not to show, otherwise than by dwelling with considerable indignation upon the expression used in the Charge, that this measure was lost in the House "by the smallest possible majority," which is the fact; and by *misquoting* a sentence in that Charge, so as to make it suit his purpose, and gain for him the sympathy of his readers, under the false pretence of being one of a band of men, persecuted for conscience' sake.

I said *misquoted,* and a comparison of the original with the copy will show this to be the case. The Bishop, speaking of the manner in which objections raised by the House of which G. U. was a member, ought to be treated, says, "To the objections which are founded in what men scarcely believe to be expediency, however often the convenient stalking-horse of selfishness and cowardice, we must be meek and patient in reply." G. U. says, these members, (referring to himself and others,) one would scarcely think, laid themselves open to the uncharitable imputation of "making expediency the convenient stalking-horse of their selfishness and cowardice." Now I say that any one comparing the original with the copy, must at once perceive a gross perversion of language. The Bishop, while asserting the fact that expediency is often the stalking-horse of selfishness and cowardice, yet gives these gentlemen the credit of being sincere in what they did. G. U., by ingeniously keeping back something like half the sentence, and very ingeniously insinuating the pronoun *their* just in the right place to answer his purposes, puts words into the Bishop's mouth which he never used, and which entirely alter the meaning of what he did say; he changes the shape of the boot, peradventure, to make it set better on *his own* foot.

As to the personal abuse, we let that pass by as too unworthy and contemptible for notice. His charge of discourtesy is a mere naked assertion, unsustained by any shadow of proof, and which we venture to say *cannot* be sustained by G. U, unless he resorts again to his old tricks. But whether true or not, the charge comes with a very ill grace from a writer who has shown himself to be a perfect master of that accomplishment, for the proof of which we refer him to the article in the Churchman of July 2d, 1842, signed G. U., *passim.* Ω.

For the Churchman.

### BOARD OF MISSIONS.

*Mr. Editor,*—When the mind is anxious, it may be too easily influenced by fear; but it will also readily seize upon circumstances of hope and encouragement. The present posture of the Church, and the questions of interest which engage its attention, are eminently calculated to draw towards it both the inquiring head and the feeling heart of every one of its true and devoted members. I wish not to arrogate, but I am humbly conscious of being indeed both true and devoted in my attachment to the Church, and I love to fix my mind upon whatever appears to wear the promise of good to that holy mother to whom God has entrusted the care of the souls which were ransomed by His Son. There were circumstances connected with the late meeting of the Board of Missions which I marked with much interest, and on which I have been delighted to dwell, as indications of the growth among us of that genuine spirit of *Catholicism,* with which the divine wisdom has seen fit to place the blessed Gospel in such intimate and essential connection.

There was, first, the commencement of the carrying out of the truly good purpose, formed last year, of having the Lord's Supper administered at each annual meeting of the Board.[*]

The third day of the session was the festival of the nativity of St. John the Baptist. The business was opened with *the stated service of the day.*

A rule was adopted whereby the domestic missionaries are to correspond with their respective diocesans, and not with the Secretary of the Domestic Committee, and this body is to learn the state of the missions from the Bishops having jurisdiction therein. Every missionary, too, must be in canonical connection with the Bishop having jurisdiction in his mission.

Occasion was given for a full expression of sentiment in two matters which had obvious influence either in *securing* or in *preventing* action.

The first embraced the important principle that missions by a sound branch of the Catholic Church are not to be regarded, or to be presented to the Church, as in sympathy with those directed by bodies which err from either the doctrines or order with which Christ has identified his mystical body.

The second had reference to what has given much pain to good men, the course which a Presbyter of our Church has recently thought proper to pursue as a representative in England of our Foreign Committee. If I am rightly informed, no vindication of that course was [illegible]ror in the public reports of it, while it was made the occasion of the very wise and wholesome prohibition of all such appointments in future.

For these things, Mr. Editor, I rejoice. I think they show that the recent stirring up of the Christian world to inquiry, study, and reflection, is not without good effect. God prosper it to still more extensive salutary influences!

CATHOLICUS.

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[*] Our Theological Seminary, too, to the joy of every Christian heart, has determined upon having the Communion at each Commencement, which occurs during the Annual Meeting of the Board of Trustees, and at the close of the Seminary year.

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For the Churchman.

*Mr. Editor,*—I trust the attention of the true friends of the Church in this diocese will be duly bestowed on the statement made in your last respecting the operations of our Education Board. I am aware that the beneficiary system—the system of extending pecuniary aid to young men preparing for the ministry—is, to many minds, in bad odour; I will not say altogether unjustly so. Under defective management, it assumes, indeed, too much the shape of a sort of bribe to come and be easily and comfortably carried forward to the ministry. By being doled out, too, in scanty measure, so as to increase the number helped, it has sometimes presented an array of recipients of public bounty, who are still compelled, for their comfortable support, to alienate no small portion of their time from study; and what is still worse, are suffered to come hastily into the ministry, *because they need a support.* Thus hundreds and thousands have been lavished on those who have yet had but *poor* returns to make, in their professional standing and usefulness, for the aid extended to them.

Our Board has endeavored to avoid these evils, as will be seen by the following rules for its government:

1. No Beneficiary shall be received under 16 years of age, nor until he has been confirmed and become a communicant of the Protestant Episcopal Church.

2. Every applicant must produce a certificate from a clergyman, stating that he is personally acquainted with said applicant, and believes him to be of established religious and moral character; and has also such confidence in his good dispositions and temper, as to believe him a suitable person to be encouraged for preparation for the holy ministry.

3. Every applicant must produce a certificate from some approved teacher, with whom he has studied, stating that his past progress in study has evinced great aptitude for learning, and great industry in application.

4. Every applicant must produce the written consent of his bishop, or if there be no bishop, the ecclesiastical authority of his diocese, to his subscribing a pledge to go through the full course of study in the General Theological Seminary, except he may be excused therefrom by the Education Board; and he shall subscribe such pledge accordingly.

5. Every applicant must lay before the Education Committee a full and satisfactory account of his pecuniary needs and resources, and the said Committee shall assign him such an amount of aid, as in their opinion is necessary for his comfortable and proper support during his studies: provided, the said amount shall in no case exceed such sum as may from time to time be fixed by the Education Board as a maximum.

6. No Beneficiary of this Society shall be al-

lowed to engage in teaching,* or other employment which may interfere with his undivided attention to study.

7. No married man shall be aided by this Society.

8. Every Beneficiary shall report himself to the Education Committee, at least once in six months, giving a satisfactory account of his conduct and progress in study.

9. Applications for aid must be made to the Education Committee, and the required preliminary documents laid before them, in time to be reported on by them, at a meeting of the Board, to be held on the Saturday next preceding the annual meeting of the Trustees of the General Theological Seminary; and the Board cannot engage to render assistance during the year commencing October 1st, to any whose cases have not been favorably acted upon at the above-mentioned meeting.

10. Every Beneficiary preparing for the Seminary must pursue his studies in some Literary Institution, or under some instructor, approved of by the Education Committee.

11. No person or body shall have the right of nominating to a benefice, without engaging to furnish at least two thirds of the amount which the Education Committee shall deem proper for the proposed Beneficiary.

According to the first of these rules, every applicant must be of an age, and of a religious standing, justifying the reasonable hope and trust that his views towards the ministry are cherished on duly matured consideration, on sound principles, and in Christian seriousness and sincerity.

The second affords additional security on this last most vitally important point. It goes further. There may often be hesitation in questioning one's religious and moral character, even where the frailties of the natural man are mournfully evident in most unhappy *dispositions* and *tempers*. Against these a guard is here intended to be set up.

By the third rule, young men of mere *ordinary* intellect, and unindustrious habits, are excluded. Our beneficiaries must give evidence of "*great aptitude for learning*, and *great industry in application*." I am glad to hear that there is an unwillingness on the part of the Board to accept of any testimonial on this important point, which the giver may happen to think equivalent to the requisition, or as near to it as he can come. The great object thus sought to be gained is, that the Church have reasonable security that her contributions in this line go only to young men of more than common merit. There can be no doubt that a sufficient number of such for all her means will be constantly at hand. Nothing can be gained by relaxing in this matter. Let this be distinctly understood by young men who desire the aid of our Society, and by clergymen and others who are disposed to seek that aid in their behalf.

The fourth and tenth rules guarantee to the Church the *full, literary, and theological preparation* of her beneficiaries for the ministry.

The fifth and sixth are founded on the important principle that what is done should be done *effectually*. But a very partial object is gained when a young man is aided in so limited a measure as to render it still necessary for him to devote a portion of his time and attention to the procuring of his subsistence. Our Board would deprive its beneficiaries of all pretext for this, and then oblige them to full and undivided attention to their studies and other means of fit preparation for the ministry. Better help a smaller number *effectually* than a larger number *insufficiently*.

for extending the needed aid to young men preparing for the ministry—a system fraught with ample security respecting the character and qualifications of those aided, and their diligent, efficient, and thorough preparation—will the friends of the Church among us suffer the Education Board to be stinted in its usefulness for want of means? Shall the seven young gentlemen, the decision in whose cases, although they have all the required testimonials, is necessarily postponed until the meeting in September,† be put back from their desired work, or be compelled to prosecute it under circumstances every way unfavorable to efficiency and success?

These seven applicants are all of *our diocese*. The Board would gladly, as it has done, aid those also of other dioceses, inasmuch as ordination is *for the whole Church;* and wherever the *candidate* may have belonged, the same individual, *as minister*, may settle in any diocese. For the coming year, however, I understand that the Education Committee has felt itself compelled to decline all applications from other dioceses.

ECCLESIA.

P. S. The good working of our system is beginning to appear, as in other ways, so by the fact that several of our beneficiaries, not yet in the Seminary, are becoming highly distinguished in literary institutions, particularly Columbia College.

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* I have been sorry to hear that this rule was violated the past year. This breach of faith, I understand, the Board has leniently overlooked. How far, in this, it was true to *its* faith to the Church, may be questioned. The case, let us hope, will never recur.

† The Board stands adjourned until Monday, September 12th.

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For the Churchman.

### THE SACRAMENTS—A SAFEGUARD TO THE FAITH.

It hath seemed good to an all-merciful Providence, in every age of the Church, to institute sacramental memorials of his love to man. There can be no reasonable doubt, that sacrifice, for instance, was of divine origin—that it was understood by patriarchs to be typical of the promised seed of the woman, in the benefits of whose death they partook by feasting upon the immolated victim. As long as sacrifice was preserved as a positive institution of GOD, so long was a plain intimation given to the faithful, that their expectation of the Messiah should at length be realized. Sacrifice, therefore, may be regarded in the light of a monitor of truth—a visible expression of the traditional faith of the patriarchal Church.

In this sole point of view, we design to consider the importance of the Christian sacraments, viz., as standing memorials of the holy doctrines of the Gospel.

In order to illustrate the subject to the best advantage, it will be expedient to revert to the doctrinal use of the sacraments, made by the early fathers of the Church against the heretics of their day. As early, then, as the time of St. John, there sprung up a monstrous sect of Gnostic Antichrists, who were called Docetæ, from the fact of their denying our LORD's real incarnation, and calling him a phantom or apparition who never died, but only seemed to die on the cross. We never read that the discipline of the Church was ever exerted upon these vile offenders, but consistency soon drove them from the communion and prayers of Christians, because, in the words of St. Ignatius, "they would not confess the Eucharist to be the flesh of our Saviour CHRIST"—that is, the figure of his flesh; for thus the argument is drawn out in full by Tertullian against the same heresy of the Docetæ—"CHRIST made bread to be his body; saying, this is my body; that is, the figure of my body." Lib. iv. adv. Marcion, c. 40. From which the Father reasons, that since his body had that for its figure, it was a true body; for an empty thing, such as a phantasm is, cannot have a figure.

The Valentinians were another branch of the deadly *Upas* of Gnosticism. They held to the creation of the visible world by one of their fabled Æons—a notion which seemed strange to the faithful, accustomed as they were to offer up the sacramental bread and wine before the most high GOD, as '*his gifts*,' and '*his creatures*.' Accordingly, this argument is urged home upon them by Irenæus, and still farther by Tertullian, who strengthens it against the Marcionites, by the addition of the consecrated Water of Baptism. The same Gnostics denied the resurrection of the body. Every Christian was furnished at once with an argument which baffled all the skill of the adversary. For, as according to the doctrine of the Eucharist, the worthy recipient does, in effect, though not in substance, eat the body and drink the blood of CHRIST, so in all reason, must bodies so incorporated with CHRIST's body, be sharers of his glorious resurrection—an irrefragable argument, which, being first made use of, amongst the Fathers, by St. Ignatius, who calls the Eucharist the medicine of immortality, continually appears and re-appears in all the early writings. And we may add, by the way, that the force of this reasoning is essentially destroyed by the modern hypothesis of transubstantiation; inasmuch as, according to this dogma, both good and bad receive the body and blood of CHRIST—from which, if true, the Fathers must have consistently inferred, that both good and bad partake of the glorious resurrection of CHRIST.

Again; the heretical Eutyches maintained the conceit, that the union of the divine and human natures in CHRIST was such that the humanity was absorbed and wholly turned into the divinity, so that the human nature had no longer being. Gelasius, Bishop of Rome about that time, entered the lists against this heresy, and refuted it directly from the then universally admitted doctrine of the Eucharist. His conclusion is, "that as in the sacramental representation of the mystery of the union of the human and divine natures in CHRIST, the substance of bread and wine remaineth *in the propriety of their own* nature, so in the mystery itself, CHRIST's human nature doth remain also." It thus appears also, that had the Popish figment of transubstantiation prevailed in the days of this Bishop of Rome, the Eutychians would have eagerly seized upon it to have proved *their* transubstantiation of the humanity of CHRIST against the Catholics.

Having thus briefly illustrated the doctrinal importance of the holy Eucharist, we shall show in like manner what use was made of the other sacrament in the controversies which agitated the Church. The sublime doctrine of the Trinity in Unity—of three persons in one eternal godhead—has at no period of the Gospel escaped the daring innovation of heretical frenzy. Either heretics have maintained three self-originated gods, as the Gnostics and Priscillianists; or admitting the Son to be GOD, they have impugned the divinity of the Holy Ghost, as the Macedonians; or they have reduced both Son and Holy Ghost to the level of creatures, as the Arians and their kindred Eunomians; or finally, they have confounded the three persons of the one godhead with different modes only of existence of the same person, as the Praxeans, Noetians and Sabellians. Whereas the form of Baptism given by our Saviour, is a perpetual monument of the faith once delivered to the saints, and as such, it was appealed to by the defenders of our holy religion with most triumphant effect.

To show that the form of Baptism was regarded as an expression of the Catholic doctrine of the Trinity, we may cite the words of Hippolytus, (contemporary with Tertullian,) in his dispute against Noetus. "If the word was with GOD," says he, "and himself was GOD, some, perhaps, may object, What! does the apostle, then, make two gods? No; not two gods, but one; yet two persons. The Father one, but the persons two because of the Son, and the third is the Holy Ghost. We can no otherwise think of GOD as one but as believing really in the Father, the Son, and the Holy Ghost. The word of the Father, conscious of the economy of the three Persons, and that it was the will of the Father to be in this relation honored and not otherwise, gave his disciples orders after his resurrection—'Go, teach all nations, baptizing them in the name of the Father, the Son, and Holy Ghost.'"

From this passage of Hippolytus, we learn the Catholic doctrine in his day, viz: that Father, Son, and Holy Ghost, are three *real* persons—that they are *all three* divine persons—that they are not three Gods, but *one* GOD; and farther, that this very doctrine of the Trinity in Unity was intended by our Saviour in the form of Baptism which he gave to his disciples when he commanded them to teach the world. So sensible, indeed, were the heretics, of the advantage which the form of Baptism gave to their opponents, that though the greatest part of them who retained any Baptism at all, retained also, for appearance' sake, the old form of the Church, yet many of them corrupted the form;—but the Fathers never would allow that to be Baptism which was performed in any other name than of the sacred Three.

The second and last instance that we shall give of the doctrinal use of the Sacrament of Baptism is derived from the history of the Pelagian Controversy. About the beginning of the fifth century, Pelagius broached his private objections against the Church doctrine of original sin. St. Austin ably pleaded the Church's cause against the audacious innovator, and showed that Adam's seed do derive sin from him, not by imitation only, (as the Pelagians did vainly talk,) but by propagation—that this propagated corruption is the fault of the nature of every man, even of infants who have no actual sin. He proved this, chiefly by the fact that infants were by all Christians acknowledged to stand in need of Baptism, which must be for original sin, since they have no other. Says that eloquent Father—"CHRIST died for sinners; and if these infants, who, it is plain, have committed no sin in their own life, are not held captive under the original bond of sin, how did CHRIST, who died for sinners, die for them? If they are not diseased with any sickness of original sin, why are they carried to CHRIST the Physician to receive the sacrament of their eternal salvation, by the godly fear of their friends that run with them to it? Why is it not said to them in the Church, 'Carry back from hence these Innocent creatures; the whole have no need of a physician, but they that are sick.'" St. Austin declares that he had never met with any Christian, either Churchman or Sectary, nor with any writer that owned the Scriptures, who taught any other doctrine, but that infants are baptized for pardon of sin. Much less, then, had he known or heard of any who denied that they are to be baptized at all. Indeed, Pelagius, though doubtless much against his will, was obliged to admit that infant baptism was then and had been the universal practice of the Church from the times of the apostles. He therefore was driven to the subtle expedient of distinguishing between adult baptism and infant baptism; the former being for 'forgiveness of sins;' the latter, 'for the kingdom of heaven.' But the Catholics promptly replied that this was contrary to that article of the Nicene Creed then received in all the world, which declared, "I acknowledge *one* baptism for the *remission of sins*." Thus, then, as the baptismal form is a safeguard to the doctrine of the blessed Trinity, so the practice of infant baptism is an infallible seal set to the truth of the Psalmist—"Behold, I was shaped in iniquity, and in sin did my mother conceive me." Ps. 51.

We have thus illustrated in brief, the use of both the sacraments considered as *fences*, ordained by CHRIST to secure the true faith and preclude false doctrines. "Few have ever attempted to corrupt Christianity in any of its considerable parts," says the eminent Dr. Waterland, "but first or last, they have found themselves embarrassed by one or other of the sacraments." No remark was ever more true. History confirms it. Daily observation confirms it. The reason is obvious. The sacraments involve within them the very essence of our creed. The heretic, therefore, who would impugn our faith, must be strangely inconsistent in tolerating a visible and oft-repeated refutation of his own errors. Hence he labors either to corrupt the sacramental doctrine, or (if he cannot succeed at that to his satisfaction) to abolish the ordinance as an useless incumbrance on the liberty of the Gospel. Sad experience has taught that the tampering with ordinances, ordained by CHRIST himself, under whatever pretext, is an infallible sign of most lamentable departures from the primitive purity of the Gospel. What CHRIST has instituted cannot be bettered either by adding thereto or taking therefrom. Pride may suggest lofty notions of improvement, but it is that pride which 'goeth before a fall.'

NOTE.—In illustration of the subject here discussed, the following authors may be consulted:

Bingham's Antiquities;
Waterland's Works;
Pearson on the Creed, Art. III;
Burnet on Art. 28;
Wall's History of Infant Baptism;
Magee's Discourses, (the second,) on the use of sacrifices, (as witnessing to the faith,) and their divine origin.

PHILO-CRANMER.

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For the Churchman.

*Reverend and Dear Sir:*

One would naturally have expected that when Mar Yohanna, the Nestorian BISHOP, arrived in America, escorted by the Rev. Mr. Perkins, a BISHOP of the Presbyterian Church, that the conjunction of two such ecclesiastical luminaries would have received some notice from the Churchman. One would have imagined that the Catholicity without fanaticism and without PASSION which animates that paper would have made its appearance, and that we should have heard either how the Council of Ephesus is yet unrepealed, or what is the name of that Council in Nubibus that has reconciled again to the Catholic Church the followers of the most bigotted, most persecuting, and most pitiful heretic of all antiquity. From the Churchman at least, we might have expected to have heard some expose of the pretensions and principles of this Bishop who having been *revivalized* by Presbyterians, has been *without a protest* from us, who *call* ourselves *Catholics*, made a bridge between that goodly array of parties and sects called by the world, Christian denominations, and by the Church, heretics, by the means of his mutual communion with both parties. One would have thought, too, that this would have been an excellent opportunity for an examination into the grounds of our mission to the Nestorians, and the principles upon which it is placed. And yet the Churchman is dumb as is the grave—its learned contributors too, with their multitudinous libraries at hand, say not a word, and Mar Yohanna makes a triumphant progress through the country, chanting in Syriac to Presbyterians of all sorts, and giving the apostolic benediction in the same ancient language to Episcopalians (or as we are denominated by the vulgar herd, Piscopals,) and proving very satisfactorily, indeed, to many, that the apostolic succession on which WE place so much stress, and because of which WE will not associate with men of piety and talent in any benevolent enterprize, is in the hands of some of its acknowledged possessors (acknowledged by US) not much better than Presbyterian no-succession; and giving the Roman Catholics a very easy method of proving that WE are schismatics, since WE commune with those branded as such by the unanimous voice of the Catholic Church, from Ephesus downward. And this is not mere imagination. I had myself this argument, ad hominem, applied to me by a Roman Catholic of intelligence, who informed me as the basis of it, that our Bishops, some of them at least, had communicated with *Right Reverend* Mar Yohanna, (for such I have since understood is to be the Syrian Schismatic's title,) and I forthwith denied the fact flatly, trusting, of course, to the *Catholic* principles of the *Protestant* Episcopal Church, in which, I grieve to say, I was mistaken.

I should wish, therefore, the Editor of the Churchman to give an answer to one or two questions.

1. The Nestorians having been condemned by the Catholic Church at Ephesus in a general council, is there any evidence of their having been reconciled? or do they hold the same doctrine now, (the Monophysite) that they did of old?

2. During the twelve hundred years they have been in schism, what has been their conduct toward the Greek Church, from which they broke away?

I should like to have for these points rather stronger evidence than the mere rhetorical assertions of men who sympathise with them, and therefore, are as little to be trusted on these points, as Canada sympathizers on the subject of international law.

Again, seeing that letters dimissory from the patriarch Metropolitan or Primus of any Church to the like officer in another Church, is that which at the same time constitutes and shows communion—are the letters of Bishop Griswold to the *so called* Patriarch at Mardin of this kind? or are they to be looked upon as his letters which he gave the "*voluntary missionary?*" If they be not of the latter, but of the former kind, are we in communion with that *old heretical Church?*

These matters, I conceive, will have somewhat of a bearing on that very INTERESTING mission which our Representative, the DELEGATE of the American Church, is carrying on for Mesopotamia and the parts thereunto adjacent; and I should conceive the application thereof, thereunto, will be highly edifying.

I shall conclude with another question: Is the Churchman of the same opinion with Asahel Grant, M. D., that the Nestorians are the ten lost tribes, and does he candidly think that Ecclesiastical History supports that beautiful hypothesis? The Editor bore questioning from a correspondent some few weeks ago; it is hoped he will extend the same courtesy to one in the Church who is willing to be a Catholic, but across whose notions this whole matter of the Nestorian Bishop has come as the comet did across the imaginary spheres of Ptolemy, a sort of long-bearded messenger that broke them all to pieces; and such has been the advent of this Syrian to my notions of Catholicity. Will the Churchman, therefore, give an answer to the questions herein, and succor

A DISTRESSED PARSON?

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For the Churchman.

### "HONOR TO WHOM HONOR."

"Conciliation without compromise."

I hasten to offer you, Mr. Editor, my cordial thanks for your manly testimony in behalf of the recent decision of the General Assembly of the Presbyterian Church in the case of the Rev. Mr. M'Queen. I have uniformly spoken of it as a most encouraging sign of the times, that such a majority should be found to sustain a decision which runs counter to "the spirit of the age." A decision, the more important, when such men as the editor of the Commercial Advertiser ought to be, can treat it with such contemptuous disrespect. But I suppose this is what they call "the *freedom* of the press."

But while I greatly value this decision for its own sake, as upholding the obligation of the divine law, in a matter of the utmost moment to domestic purity and happiness—a decision which, I blush to say, this Church has shrunk from making—I value even more, because it involves whatever is most vital to Christianity, *the principle* on which it has been made—the principle, *that the witness of the Catholic Church is to be the controlling rule of interpretation in all doubtful or disputed questions.* "*The Christian Church from the beginning*," says Professor Hodge, "and all Christian nations, (our own of late excepted,) have adopted it into their civil or religious codes." "*The Church of God in all ages*," says Dr. Breckenridge, "has been in favor of the principles now contended for. *Such was the constant decision of the Ancient Church, of the Apostolical and Primitive Church*, of nearly all the Reformers, and of every creed of the Reformation." The ground taken by these eminent divines is the *locus standi* for Christendom. Let us but meet these, and we "move the world," in earnest. AGREEMENT IN THE RECEPTION OF THE CATHOLIC WITNESS IS CATHOLIC UNITY. I heartily thank GOD for such a demonstration towards it. I am inclined to think that there is a preparation, in GOD's providence, for a better understanding among those who "love the LORD JESUS CHRIST." Many signs appear to me to show it. Self-preservation seems likely to require it. The melancholy fact, that all our institutions, civil and religious, are yielding to the reckless fanaticism, which claims to seek "the largest liberty," is arousing thoughtful men to the duty of resistance. CONSERVATISM IS THE RALLYING POINT OF CHRISTENDOM. I had lately a most interesting conversation with an eminent Presbyterian divine. Our agreement as to the progress and prospect of affairs was perfect; and as to the causes which have led to it, so far as *principle* extends. There was as little difference as to the *principle* from which we are to hope for reformation. Meeting for the first time, and for a short time, mutual self-respect and an obvious sense of propriety kept us from any discussion of details. But so far as what may be called *the policy of Conservatism*, as expressive of its principles, was concerned, there is no bishop of the twenty that could utter sounder judgments. It is well that these things should be known. We disagree: and yet we have much in common. How shall our disagreement be avoided? By extirpation of the weaker by the stronger? or by coming together? I am not one to yield a principle. There is no true union on any other basis. TRUTH IN LOVE is the one rule for Christians. But, though no principle is to be conceded, whatever love permits is to be done, to bring men to the unity of principle. Certainly, I am not one to judge the servant of another. But we are all to be judged by THE TRUTH. And what the truth is, we can only know from Holy Scripture, as interpreted by Catholic consent. Surely, then, there is occasion for thankfulness, and encouragement to hope, when those, who have not heretofore agreed, are drawn together in the providence of GOD, and by the force of circumstances, to the adoption of *a common rule* and the agreement in *a common policy*. I have no opinion of formal attempts at comprehension. They generally make the separation wider. The only true union is in the heart. When there is "one mind," there will be "one mouth." It is only GOD that makes men to be "of one mind in an house." Let us all read frequently, with fervent prayer, the seventeenth chapter of the Gospel according to St. John. Let us all earnestly desire "the mind that was in CHRIST." Thus, UNITY WILL COME UNSOUGHT. Faxit Deus!

G. W. D.

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For the Churchman.

*Mr. Editor:*—I was one of the audience, on Friday last, in St. Peter's Church, Twentieth street, on occasion of the Annual Commencement of the General Theological Seminary.

Being a layman, I do not feel authorized to pass any judgment upon the dissertations delivered by the graduates. But, as an amateur of music, I take the liberty of offering a few remarks upon the musical part of the exhibition.

The performance was under the direction of Dr. Hodges, who played the organ, and, by his skilful, chaste and religious manner of execution, contributed greatly to impress upon each piece its proper character.

The singing appeared to me, for the most part, to be in a style of excellence seldom met with, and such seemed to be the general impression. As the greater part of the choir consisted of volunteer amateurs, it would not be proper to single out any such for criticism, whether favorable or unfavorable. One well known vocalist, however, should not be passed over in silence. The power and beauty of her voice, the pathos and *purity* of her expression, united with perfect distinctness of articulation, rendered her performance such a treat as can seldom be enjoyed, and such as must have sunk deep into the feelings of every one who has any taste for sacred music.

The compositions by Handel, Marcello, and Jackson, which formed part of the exercises, are too well known to admit of any comment. But the three *Beatitudes*, set to music for the occasion by Dr. Hodges, deserve particular notice.

The *first* was a quartette for a Treble, Counter Tenor, Tenor, and Bass. It exhibited a union of scientific harmony with graceful and pleasing melody, such as could be accomplished by none but a master of the first order. The organ accompaniment was particularly beautiful.

The *second* was a solo for a soprano voice, and executed by the vocalist above alluded to in a manner which must have touched the heart of every one at all susceptible of the influence of music. It began in a minor key, which, after a while, changed to the major; and it ended with a short chorus. I could have wished the latter part of the piece to be longer.

The *third* was a duett for two contralto voices. It appeared to me to combine the richness of the old with the elegance of the new schools of music.

These pieces were executed in a manner which, if I mistake not, must have afforded the composer of them much satisfaction.

And now permit me, in justice to Dr. Hodges, to say a few words respecting him. He appears to have laid the foundation of his musical acquirements in the ancient and severe style of composition, but at the same time to possess the ability, when a proper occasion offers, of uniting with that style the more florid and melodious strains of modern days. It should, however, be remarked, that the deep sense of religious propriety which manifests itself in his productions, prevents the admission into his school of anything light or unseemly, or which may not enter, without fear of rebuke, into the sanctuary of God.

I sincerely hope, Mr. Editor, for the honor as well as the advantage of my country, that the character and abilities of such a man as Dr. Hodges may be duly appreciated and encouraged. To the admirers of the frothy or the debasing music too much in vogue, the scum of the opera or the dregs of the theatre, Dr. Hodges and his compositions can afford little interest. But, in the estimation of all who desire that our Church services should combine what is pleasing with what is appropriate, that they should exhibit the *Beauty of Holiness*, the example and the exertions of such a gentleman as Dr. Hodges may be of incalculable advantage, as well to the moral and religious character, as to the musical taste of our community.

B.

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For the Churchman.

### COUNTRY CONVERSATION EXTRA.

"That man with the blue spectacles had the worst of the argument," said a deaf man, who had been present at a somewhat earnest conference.

"How could you know that who did not hear a word?"

"He flew into such a passion!"

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# THE CHURCHMAN.

SATURDAY, JULY 9, 1842.

## REFORMATION OF THE CHURCH IN ENGLAND.

(Continued.)

Passing to the times of Edward III. we find a remarkable letter addressed by that monarch to the pope. Having reminded his holiness that the kings of England and the nobility, out of a pious disposition to promote the service of God, built and endowed churches, settling large revenues and privileges upon them; the king proceeds to show that these grants and confirmations are completely defeated and turned from their design by the provisions and reservations of the pope:

"The encouragements of religion," says the king, "are misspent upon unworthy persons; men that neither understand the language of the country, nor reside upon their benefices, and want both disposition and ability to discharge their office. These foreigners being thus mercenary and unqualified, the end of the priesthood is lost, and the benefit of religion grows almost insignificant. By this conduct the clergy, our native subjects, persons of great learning and probity, well qualified for the pastoral function, and who might be serviceable to us in public affairs, are discouraged in their studies by despairing of a reasonable promotion. These things, we are well assured, are by no means pleasing to the Divine Majesty."

"We are further to acquaint your holiness, that unless new measures are speedily taken, the mischief of the present management will make both ourselves and our subjects extremely uneasy; for by these provisions the rights of patronage are maimed, and the jurisdiction of our courts, where the titles to advowees ought to be tried, is baffled by appeals to a foreign authority; and thus we suffer both in our honor and prerogative; the treasure of the country is carried off by strangers, and the kingdom is weakened and impoverished. The mischief growing thus intolerable, our subjects in Parliament earnestly desired us to stop the course of the encroachment, and apply to a speedy and effectual remedy."

But all such remonstrances proving ineffectual against the encroachments of the court, led to "The Statute of Provisors," 25 Edw. III. st. 6.

This statute, having quoted as its ground, a previous statute of Edward I., which founds the right of presentment and collations in the kings of the realm, earls, barons and other nobles, and having premised that "The Bishop of Rome, accroaching to him the seignories of such possessions and benefices, doth give and grant the same benefices to aliens, which did never dwell in England, and to cardinals which might not dwell here, and to others, as well aliens as denizens, as if he had been patron of or advowee of the said dignities and benefices, as he was not of right by the law of England;" and pointed out the evils of such a course; viz., that "goods without number should be carried out of the realm, in annullation of the estate of the Holy Church of England, and disherison of the said grandfather, [Edw. I.,] and the earls, barons and other nobles of the said realm, and in offence and destruction of the laws and rights of his realm, and to the great damage of his people, and in subversion of all the estate of the said realm," &c., declares and enacts:

"The free election of archbishops, bishops and all other dignities and benefices elective in England, shall hold from henceforth in the manner as they were granted by the king's progenitors and the ancestors of the other lords, founders of the said dignities and other benefices. And in case that reservation, collection or permission be made by the Court of Rome, of any archbishopric, bishopric, dignity or other benefice, in disturbance of the free elections aforesaid; the king shall have for that time the collations to the archbishoprics and other dignities elective which be of his advowry; such as his progenitors had before that free election was granted; since that the election was first granted by the king's progenitors upon a certain form and condition as to demand license of the king to chuse, and after the election to have his royal assent, and not in other manner; which conditions not kept, the thing ought by reason to resort to its first nature."

The statute further enacts, that if any person should procure reservations and provisions of the pope in disturbance of free elections, &c., "then the said provisors, their procurators, executors and notaries, shall be attached by their body and brought in to answer: and if they be convict, they shall abide in prison; and not be delivered till they "shall make full renunciation and find sufficient surety, that they shall not attempt such things in time to come, nor sue any process by them, nor by other, against any man in the court of Rome;" &c.

*See the statute in full, Gib. Codex. vol. 1, p. 75.*

In the same reign, A. D. 1353, was enacted the celebrated statute of Præmunire, (27 Edw. III. cap. 1,) which begins thus:

"First, because it is shewed to our lord the king, by the grievous and clamorous complaints of the great men and commons aforesaid, how that divers of the people be and *have been drawn out of the realm*, to answer of things whereof the cognizance pertaineth to the king's court: and also that the judgments given in the same court, be impeached in another court in prejudice and disherison of our lord the king, and of his crown, and of all the people of his said realm, and to the undoing and destruction of the common law of the same realm at all times used. Whereupon good deliberation had with the great men and other of his said council, it is assented and accorded, &c., that all the people of the king's liegance, of what condition they be, that *shall draw any out of the realm* in plea," &c.; and so proceeds to enact, that after due warning given and neglected, such persons "shall be put in exigent and outlawed."

Under Richard II. the statute of provisors (13 Ric. II. st. 2, cap. 3) was confirmed, A. D. 1389: and in 1392, (16 Ric. II. cap. 5,) the statute of Præmunire was repeated in terms worthy of note.

The preamble, having asserted the ancient usage of the realm by which suits were brought in the king's court to recover presentments to churches, prebends, and other benefices of holy Church, &c. proceeds: "But now of late divers processes be made by the bishop of Rome, and censures of excommunication upon certain bishops of England, because they have made execution of such commandments, to the open disherison of the said crown, and destruction of our said lord the king, his law and all his realm, if remedy be not provided. And also, it is said, and a common clamor is made, that the said bishop of Rome hath ordained and purposed to translate some prelates of the same realm, some out of the realm, and some from one bishopric into another within the same realm, without the king's assent and knowledge, and without the assent of the prelates which so shall be translated, which prelates be much profitable and necessary to our lord the king, and to all his realm; by which translations, (if they should be suffered,) the statutes of the realm should be defeated and made void; and his said liege sages of his council, without his assent and against his will, carried away and gotten out of his realm, and the substance and treasure of the realm shall be carried away, and so the realm destitute as well of counsel as of substance, to the final destruction of the same realm. And so the crown of England, which hath been so free at all times, that it hath been in no earthly subjection, but immediately subject to GOD in all things touching the regalty of the same crown, and to none other, should be submitted to the pope, and the laws and statutes of the realm by him defeated and avoided at his will, in perpetual destruction of the sovereignty of the king our lord, his crown, his regalty, and of all his realm, which God defend."

The second section of the statute expresses particularly the concurrence of the bishops in its design, with a saving clause in regard to the power of the pope to excommunicate and translate, which points they neither "deny nor affirm," and then concludes: "Whereupon our said lord the king, by the assent aforesaid, and at the request of his said commons, hath ordained and established, that if any purchase or pursue, or cause to be purchased and pursued, in the court of Rome or elsewhere, by any such translations, processes and sentences of excommunications, bulls, instruments, or any other things whatsoever which touch the king, against him, his crown and his regalty, or his realm, as is aforesaid, and they which bring within the realm or them receive, or make thereof notification, or any other execution whatsoever, within the same realm or without, that they, their notaries, procurators, maintainers, abettors, factors, and counsellors, shall be put out of the king's protection, and their lands and tenements, goods and chattels, forfeit to our lord the king; and that they be attached by their bodies, if they may be found and brought before the king and his council, there to answer to the cases aforesaid."

When Innocent IV. received the letter of Groteste, bishop of Lincoln, already quoted, he is reported to have exclaimed, "What old doting man is this that has outlived his brains and his manners, and presumes to censure my conduct with so much confidence? By St. Peter and St. Paul, were it not for the restraint of my own temper, I would confound him to such a degree, make him such an example, such a prodigy of a wretch, that the world should stand amazed at his punishment. For is not his sovereign, the king of England, our vassal? nay, is he not our slave? It is therefore but signifying our pleasure to the English court, and this antiquated prelate will be immediately laid by the heels, and be put to what farther disgrace we shall think fit." And in keeping with this strain, a letter of Pope Martin V., still extant, pronounces the last quoted act of Præmunire "that execrable statute, contrary to all reason, divine and human."

Under Henry IV., A. D. 1404, the statute 6 Hen. IV. cap. 1, reads as follows:

"For the grievous complaints made to our sovereign lord the king, by his commons of this Parliament, holden at Coventry, the 6th day of October, the 6th year of his reign, of the horrible mischief and damnable custom, which is introduced of new in the court of Rome, that no parson, abbot, nor other should have provision of any archbishopric or bishopric which shall be void, 'till he hath compounded with the pope's chamber, to pay great and excessive sums of money, as well for the first fruits of the same archbishopric or bishopric, as for other less services in the same court, and that the same sums, or greater part thereof, be paid beforehand, which sums pass the treble or the double at the least of that that was accustomed of old time to be paid to the said chamber, and otherwise by the occasions of such provisions: whereby a great part of the treasure of this realm hath been brought and carried to the said court, and also shall be in time to come, to the great impoverishing of the archbishops and bishops within the same realm, and elsewhere within the king's dominions, if convenient remedy be not for the same provided." The remainder of the act proceeds to restrain the papal exactions and impose forfeitures on all who shall comply with them.

The 9th Hen. IV., cap. 8, A. D. 1407, declares:

"Our said sovereign lord the king, considering how that the money of his realm of England is in divers ways conveyed out of the same realm to the court of Rome in exchange, by provisions, or provisions purchased of the pope, and translations of archbishoprics and bishoprics, to the great impoverishing of the same realm; hath ordained and established by the assent aforesaid, that all the statutes," &c. The act here confirms former statutes and adds, "that from henceforth all the elections of all archbishoprics, bishoprics, abbeys, friars, deaneries, and other dignitaries, or any other elections be free, without being in anywise interrupted by the said pope, or by commandment of our said sovereign lord the king."

(*To be continued.*)

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### *From a Foreign Correspondent.*

Two events of the greatest importance to the Church have taken place at Oxford during the last two weeks. The first of these is the charge delivered to his clergy by the bishop of that diocese: the other is the attempt to free Dr. Hampden from the censure formerly pronounced upon him by the University. The bishop delivered his charge in the Church of St. Mary the Virgin. It would be very difficult to give an adequate description of this address. The beauty of composition which distinguishes it is no less conspicuous than the learning, the piety, and the humility which adorn its author. It enters into a full and explicit view of the striking changes which have lately taken place in the Church, and alludes particularly to the character and tendency of the Tracts for the Times. The bishop censures those who, from an imprudent zeal for antiquity, have depreciated in an undue degree the principles and the authors of the English Reformation, and who have appeared by the publication of some injudicious works, to set up the Breviary of the Roman Church as a standard of devotion superior to the Prayer Book of their own. It is evident that the Tract writers themselves do not fall under this censure. He still adheres generally to his former opinion of Tract No. 90, but mentions that the explanations of Mr. Newman and his friends have gone far to do away his original impression of its danger. He bears the highest tribute to the piety, the learning, and the worth of the Tract writers, and above all, to the dutiful submission which they have uniformly paid to himself, and reproves in the strongest manner the tone and spirit of the attacks which have been made upon them. He looks with increasing hope to the good effect which these principles will produce, and concludes by exhorting his clergy to increasing zeal and diligence, in the solemn words of the martyred Primate who, two centuries ago, by his life and by his death, preserved the Church from Puritanical heresy. It would be impossible to overrate the importance of this charge. Its effect must be at once to tranquillize and strengthen those who are really anxious for the Church's welfare—to calm the fears of the timid, and to baffle the attempts of those who would gratify party animosity in a spirit reckless of the dangers which might follow.

Immediately after the bishop's charge, a contest took place which threatened at first to distract the peace of the University and the Church, the result of which, however, is likely to be beneficial to both. All who are interested in the affairs of the English Church will recollect the strong feeling entertained at Oxford on the appointment of Dr. Hampden to be Regius Professor of Divinity by Lord Melbourne's government. In consequence of dangerous errors in the Doctor's writings, partaking of a Socinian character, he was deprived, during the pleasure of the University, of certain privileges usually enjoyed by Professors of Divinity. These opinions he has never retracted, but still maintains that there was nothing erroneous in them. It seemed fit, however, to a majority of the Hebdomadal Board, composed of the Heads of Houses, and including among its members Dr. Hampden himself, to call a meeting of convocation to restore the Professor to his forfeited privileges, by repealing the statute against him. This meeting was called in a very hurried manner, and without any expectation of such a thing being entertained. An earnest and numerously signed remonstrance was immediately presented against so hasty a proceeding, but to this the Heads paid no attention—convocation met on 7th June, and by a majority of 334 to 219, agreed to abide by its former decision.

Dr. Hampden and his friends have all along maintained that the opposition to him was confined to those maintaining Tractarian views, and if the holders of these opinions were to take him at his word, they might fairly now claim the authority of the University of Oxford in their favor. *They*, however, have no need to use deception, and will very readily admit that the majority of the convocation was not composed exclusively of the supporters of the principles inculcated in the Tracts. The decision of the University is certainly of the highest importance. It proved that that venerable body is still faithful to the ancient truth which it has always maintained, and indirectly it renders of little value the opinion pronounced by the Heads on the 90th Tract. That Tract of course must be weighed by its own merits, but no great importance can be attached to the opinion of the mere majority of a Board which showed itself so zealous in inflicting its own censure on Mr. Newman, and so anxious to remove that of the University from Dr. Hampden.

### MUNIFICENT ENDOWMENT.

In a recent letter from Sir R. H. Inglis to a correspondent of the Churchman, is the following interesting statement:

"A large legacy has been left to the See of Australia: and so far as it consisted of land, and of a house of residence for the Bishop, there was some apprehension, though I could see no room for it, that it might have been made void by our statutes of mortmain. The opinion of Sir William Tollett, the Solicitor General, has however been obtained, in full confirmation of the validity of the bequest; and a private merchant, whose name was never heard before, may thus be considered, a century hence, as the best benefactor (half founder) of the bishopric: just as the donor of the King's Farm in New York may be regarded as one of the most eminent friends of the Church in the Western World."

"The Building Up of the Church" is the title of an excellent discourse, by the Rev. E. W. Wiltbank, rector of Christ Church, Middletown, on occasion of his resigning the rectorship of Christ Church, Stratford.

Our correspondent "Ω," on the first page, speaks of the communication of "G. U." as anonymous. It was not considered to be anonymous by the editor; the writer of it being sufficiently indicated by his initials, and by avowing himself a delegate of the late General Convention.

We are obliged to the Secretary of the Board of Missions for a published copy of the proceedings of the late meeting of the Board.

The Nineteenth Annual Commencement of the General Theological Seminary of the Protestant Episcopal Church in the United States, was celebrated in St. Peter's Church, New York, on Friday, July 1st.

A procession was formed in the Chapel of the Seminary, and proceeded hence to the Church in the following order:

Students.
Alumni.
Faculty and Librarian.
Founders of Scholarships, Officers of Education and Scholarship Societies.
Auxiliary to the Seminary, and other Laymen.
Trustees.
Clergy.
Bishops.

The Bishops attending were those of Connecticut, New York, Vermont, New Jersey, and Maryland.

At the Church, the order of exercises, after a voluntary on the organ, was as follows:

Introductory Prayers, by the Bishop of Connecticut, who, as the senior Bishop present, presided throughout the exercises.

*Singing.*—Holy, holy, Lord God Almighty, who was and is, and is to come. Who shall not glorify thy name? For thou only art holy, thou only art the Lord! *Handel.*

*Dissertation.*—"The Church suffers and conquers." *By Benjamin Akerly.*

*Dissertation.*—"The invisible things which are clearly seen by the visible." *By Stephen H. Battin, A. B.*

*Singing.*—Blessed are the poor in spirit, for theirs is the kingdom of heaven. *Dr. E. Hodges.*

*Dissertation.*—"The uncertainty of the results of intellectual pursuits." *By Arthur Carey, A. B.*

*Dissertation.*—"The adaptation of the Church, as the teacher of Christianity, to wants of man." *By William G. French, A. B.*

*Singing.*—Blessed are they that mourn, for they shall be comforted. *Dr. E. Hodges.*

*Dissertation.*—"Examination of Acts XIII., part of verse 48." *By Samuel Sherwell.*

*Dissertation.*—"The Genealogies of our Saviour." *By Albert P. Smith.*

*Singing.*—Blessed are the meek, for they shall inherit the earth. *Dr. E. Hodges.*

*Dissertation.*—"The Triumph of the Gospel." *By J. Ellitt Thompson, A. M.*

*Dissertation.*—The insufficiency of human reason as to matters of Faith." *By Wm. Walsh, A. M.*

*Singing.*—O Lord, our Governor, how excellent is thy name in all the world; thou hast set thy glory above the heavens. Out of the mouths of very babes and sucklings hast thou ordained strength, because of thine enemies that thou mightest still the enemy and the avenger. For I will consider thy heavens, even the works of thy fingers; the moon and stars which thou hast ordained. What is man, that thou art mindful of him? And the son of man, that thou visitest him? *Marcello.*

Presentation by the Faculty to the senior Bishop, for receiving the Testimonial of the following young gentlemen, members of the Senior Class:

Benjamin Akerly, of New York; Stephen H. Battin, of New York; William F. Brand, of Louisiana; D. Hillhouse Buel, of New York; Jarvis Buxton, of North Carolina; Arthur Carey, of New York; James H. Carpenter, of Rhode Island; William G. French, of Connecticut; Milton C. Lightner, of Pennsylvania; Sam. Rose Meade, of Pennsylvania; Samuel Sherwell, of New York; Albert P. Smith, of New York; J. Carpenter Smith, of New York; S. L. Southard, of New Jersey; James W. Stewart, of New York; J. Elliott Thompson, of New Jersey; William Walsh, of New York; Joshua Weaver, of Pennsylvania; Ferdinand E. White, of Massachusetts.

Address, by Bishop Whittingham, of the Diocese of Maryland.

Testimonials given.

*Singing.*—The Te Deum. *W. Jackson, of Exeter.*

Concluding Prayers and Benediction by the senior Bishop.

The music was of a very superior order, under the direction of Edward Hodges, Mus. Doc., who presided at the organ.

The Rev. Henry M. Davis has removed from this diocese into that of Vermont, and the Rev. Joseph V. Diller, from Vermont, into this diocese; and the latter has been chosen rector of St. Luke's Church, Brooklyn.

The Rev. M. P. Stickney, having accepted an invitation to the rectorship of St. Michael's Church, Marblehead, Mass., requests that all letters and papers designed for him be directed to that place.

### TO CORRESPONDENTS.

Had "Q. in a corner" confined himself to the subject of non-residence and pluralities, his article would not have been declined; but in mentioning the name of a clergyman, and of his vestry or vestries, in connection with the practice which he reprobated, it seemed to the editor that "Q. in a corner" went beyond the bounds—hard to be defined—within which the writers for public journals should confine themselves. We agree with "Q" that in regard to abuses themselves, real or supposed, issue may be made before the tribunal of public opinion; but in regard to persons charged with them, issue should be sought before the proper ecclesiastical authorities. We hope this explanation will be satisfactory.

"Episcopalian" is in type.

R. C. S. is received. Also, "D.," and "Catydid."

## INTELLIGENCE.

### DIOCESE OF ILLINOIS.

The Annual Convention of this Diocese assembled in Rushville on the 6th inst. Through our correspondent we learn, that there were present nine new clergymen besides the bishop; being all in the diocese, except Messrs. De Wolf and Hutchins. Five parishes were represented by lay members. The usual religious services, preparatory to the business of the Convention, were performed on Sunday, the 5th inst. Morning prayer was read by the Rev. Mr. Draper, and a sermon preached by the bishop, who, besides administering the communion, baptized an adult, and confirmed two gentlemen, members of the parish. In the afternoon the Rev. Mr. Gedding preached, when the bishop again administered baptism to several children. At night, the Rev. Mr. Hallum preached. Monday was mostly taken up with the business of the Convention; the bishop's address was short, exhibiting rather the aggregate than the details of his various services. The parochial reports exhibited our parishes as generally in a flourishing condition. Besides the ordinary business of the Convention, a resolution was unanimously adopted, requiring the parishes to contribute annually towards the support of the bishop—a measure of tardy justice, which would have been sooner adopted, but for the poverty of the diocese, and the hope, not unreasonable, that his wants would have been provided for by the Church at large. On Monday night, the church was again opened for divine service, when an excellent sermon on confirmation was preached by the Rev. Mr De Pui. The services of Tuesday were rendered peculiarly interesting, by the admission to holy orders of Mr. Dudley Chase, son of the bishop. Morning prayer was read by Mr. De Pui, the sermon preached by Mr. Draper, and the candidate presented by Mr. S. Chase—besides the ordination, there was again, the service for adult baptism, and for confirmation—making in all, two adults baptized, and six children, and five persons confirmed—and that in a parish, which, during the eight years of its organization, has enjoyed the stated services of the Church scarcely as many months; and which for nearly four years, has been entirely destitute. A parish, which, under circumstances of the case, has exhibited such a tenacity of life, as that in Rushville has, certainly deserves better of the Church at large, than it has received. A comfortable and commodious church has been in existence there for the last six years, but no one has been found willing to come and permanently occupy it. At present a spirit of inquiry on the subject of religion is general there, but for want of a duly commissioned ministry, the people are tossed to and fro, and liable to be carried about by every wind of doctrine.—*Southern Churchman.*

### DIOCESE OF KENTUCKY.

The Annual Convention of this Diocese assembled on the 12th of May, in Shelbyville. Including the bishop, there were present nine clergymen, and four lay delegates.

The parochial reports exhibit the parishes as in a healthy and prosperous condition. In one church forty-five new communicants were added from the congregation, in another, twenty-four, in others fifteen and twelve. The whole number added during the past year, was one hundred and fourteen. The following extracts from Bishop Smith's brief address to the Convention, comprehend the remaining items of information, having any general interest in regard to the diocese.

"The interest of the dear Redeemer's Kingdom upon earth—who of us, my brethren, are worthy of being entrusted with them? And yet here, where never before was the same assembly held, we are met in Convention, to consult together on those high and sacred interests, and to come to decisions which cannot fail seriously to affect those interests, for good or ill, for many years, perhaps for all time to come. May our deliberations be conducted in a spirit of charity, faith and prayer, and may the blessed result prove that our Redeemer, of a truth, has been in the midst of us!

Confirmation, on nine occasions, has been administered to 89 persons; more than for many years past, and in one instance, to more persons than I have ever confirmed at one time. The season will never be forgotten, when in the field of my former parochial labors, it was my privilege to lay my hands upon 33, many of whom had been pupils in our Sunday school. May such seasons be greatly multiplied amongst us!

All the efforts of the Trustees of Shelby College to obtain the services of some suitable presbyter, as the head of that institution, have thus far proved unsuccessful. The Prudential Committee, however, are prepared to make a nomination to the Board, on the present occasion, which it is most devoutly to be wished may prove successful.

The one-all engrossing subject of our deliberations, it appears to me, on the present occasion, should be to devise ways and means for the successful organization of this institution.

Commending it, and all the precious interests of the Redeemer's kingdom committed to our care, to your counsels and prayers, I beg leave to assure you of my readiness to co-operate with you, to the extent of my abilities, in so great and good a work."—*Ib.*

From the London Times.

### THE OXFORD CONVOCATION.

The contest precipitated by the misjudging friends of Dr. Hampden has terminated in their utter discomfiture; and under circumstances not exactly calculated to redound to their credit. There is reason to believe that the discretion of the Regius Professor himself would have preserved him from a mortification for which he is indebted to his too zealous supporters, of whom, "save me from my friends!" he might appropriately enough exclaim. Every art has been tried by a certain party to secure support in their contemplated assault on the statute of 1836; and the great *ruse* on which they relied was the confounding together the question of Dr. Hampden's orthodoxy with that of the propriety of opinions called Puseyite: they hoped thus by raising the alarm cry against Puseyism, to frighten people into a support of Dr. Hampden, under the idea of his being the champion of anti-tractarian Protestantism; and they endeavored to identify the defenders of the statute and opponents of the Doctor as the friends of Puseyism. In this *ruse*, however, it will be seen, they failed, though, to a certain extent, it may be fancied that it told. The Senate generally saw through the delusion. They clearly perceived that Dr. Hampden's not being a Puseyite did not necessarily prove him orthodox; and that after all, the question was, not of Puseyism, but of Unitarianism. Nor did the Hampden party succeed in affixing to all the supporters of the statute the sweeping stigma (as it was meant to be) of Puseyism; for it was well known that the principal among these maintainers of the statute (Mr. Vaughan Thomas for example,) were opposed to the Puseyites—despite every effort made to identify them as one body.

It needed not to come within 50 miles of Oxford yesterday to see that a great struggle was approaching. From every quarter clergymen and others, members of the Senate, rapidly gathered; and the ancient city was early crowded by those who from all parts of the country had assembled for what was felt to be a momentous contest. At the hour of two the Convocation house was surrounded by a dense mass, and immediately on the doors being opened the hall was closely crowded; hundreds of undergraduates meanwhile congregated outside. Among those present we observed the Bishops of Exeter, Llandaff, Sodor and Man, and Glasgow; Lord Kenyon and the Hon. Lloyd Kenyon, Sir T. D. Acland, M. P., and Mr. T. D. Acland, M. P., Dr. Lushington, Mr. Senior, &c.

The crowded hall presented a very interesting, if not an imposing appearance: not from the mere grouping together of some hundreds arrayed in all the varieties of academical costume, but from the grave and solemn feelings which evidently pervaded that vast assemblage, silently gathering as it did, with no display whatever of party spirit, but impressed with a consciousness of the momentous interests involved in a question affecting the theological tuition of that ancient University. The speeches being in Latin, the debate was confined within limits rather more consistent with convenience than polemical discussions usually extend themselves to. But, on the other hand, the heat was so excessive, the crowd so oppressive, and the posture of standing in such a crowd so unpleasant, that fatigue of body prevented a due appreciation of the Latin reasoning enunciated.

When the Vice-Chancellor called upon Mr. Sewell, the deepest interest was excited. The Rev. gentleman proceeded forthwith, in lucid and elegant Latiny, to argue against the right of the Heads of Houses to originate such questions, maintaining that the right belonged to the Convocation. The Vice-Chancellor refusing to put to the scrutiny the proposition of Mr. Sewell, seeing that, of course, this would be a tacit and practical admission of the very point he contended for, the Rev. gentleman delivered in a protest, and declared his intention to appeal to the highest authority, which we understand to be the Queen in Council.

A general feeling of surprise was then created by the rising of no more distinguished a personage than Mr. W. Way, to advocate the repeal of the anti-Hampden statute. The speech of this gentleman was listened to, however, patiently for half-and-hour, till intolerable prosiness overpowered all forbearance, and cries of "*quæstio*," were loudly raised, which excited the orator to something of warmth, which served at all events to amuse his wearied auditors. So far as we could understand, he insisted on the high talents and unimpeachable character of Dr. Hampden, dwelling particularly on his immense erudition with an emphasis which provoked laughter. He urged, also, that the original censure had not been justifiable, and in a tone of great vehemence called for its retraction as an act of justice. He succeeded at length in vanquishing every particle of patience, and sat down amidst expressions of unequivocal dissatisfaction.

All eyes and ears were then directed to the Rev. Vaughan Thomas, who followed in a strain of emphatic energy, and delivered his Latin with such great impressiveness and perspicuity as to be easily followed by his hearers, on whom his arguments evidently produced a powerful effect.

* * * * * *

The most important portions of the speech were energetically encored, especially the concluding appeal (pronounced with great power) to the ancient spirit of zeal for an orthodox Christianity.

Mr. Phillimore replied in a short speech, which was little listened to, so exhusted was the auditory by the heat, and the argument of the preceding speakers.

Mr. Meade (of Wadham) made at the close a brief speech—still less regarded.

The Vice-Chancellor then put the question, and the "*non-placets* had a preponderating superiority of sound. The division was then taken, by directing the *non placets* to go into the divinity school.

With the *non placets* voted the Bishops of Exter, Glasgow, and (we believe) Llandaff, and Sodor and Man; the Master of Balliol, the Rector of Exter, the Principal of Jesus; Revs. Messrs. Newman, Williams, Keble, Pusey, and Woodgate; Rev. Archdeacon R. Wilberforce, Hon. and Rev. A. West, Mr. R. Palmer, Mr. Palmer (of Magdalen), Mr. Golightly, &c.

The numbers were, for the repeal of the statute of 1836—

| | |
|---|---|
| Placets - - - - | 219 |
| Non Placets - - - | 334 |
| Majority | 115 |

The majority was considered decisive, because it was well known that every possible effort had been made to lessen it by exciting the anti-Puseyite cry; and taking this into account, the superiority of numbers in favor of the statute was deemed far greater than could have been expected.

A very strong feeling prevails that the question—albeit some threats have been hinted at a pertinacious perseverance in the contest—ought now to be considered finally settled. A memorial to that effect is contemplated, which would receive the signatures of a vast majority of the University; and it is very generally said that the Vice-Chancellor would be fully justified in henceforth interposing his veto to the renewal of the discussion.

## CALENDAR.

JULY.

10. Seventh Sunday after Trinity.
17. Eighth Sunday after Trinity.
24. Ninth Sunday after Trinity.
25. St. James the Apostle.
31. Tenth Sunday after Trinity.

AUGUST.

7. Eleventh Sunday after Trinity.
14. Twelfth Sunday after Trinity.
21. Thirteenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
28. Fourteenth Sunday after Trinity.

## DIOCESAN RECORD.

### EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

*City of New York.* Sixth Sunday after Trinity, July 3, in St. Mark's Church, admitted to deacons' orders the following young gentlemen, who, at the commencement, on the preceding Friday, of the General Theological Seminary, had received the Testimonial awarded to those who prosecute its full course of study, and thus become its alumni: viz., Benjamin Akerly, Stephen H. Battin, Samuel Sherwell, Albert P. Smith, John C. Smith, James W. Stewart, and William Walsh. Morning prayer was read by the Rev. Benjamin I. Haight, rector of All Saints' Church, and Professor of Pastoral Theology and Pulpit Eloquence in the Seminary, who also presented the candidates; and the sermon preached by the Right Rev. William R. Whittingham, D. D., Bishop of Maryland, by whom also the litany and ante-communion service were read.

### BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Seventh Sunday after Trinity, July 10, A. M., St. Andrew's Church, *New York;* 4 P. M., Morrisania, *Westchester county.* 11, Newtown, *Queen's county.* 12, Flushing, St. George's Church. 13, 14, St. Ann's Hall. 15, 16, St. Thomas' Hall.

Eighth Sunday after Trinity, July 17, A. M., Little Neck; 4 P. M., Whitestone Chapel. 18, 19, St. Paul's College, College Point. 20, Manhasset. 21, Hempstead Harbor. 22, Glen Cove. 23, Oyster Bay.

Ninth Sunday after Trinity, July 24, A. M., Cold Spring Harbor; 4 P. M., Huntington, *Suffolk county.* Friday, 29, *Schenectady*, Institution A. M., Confirmation P. M.

Tenth Sunday after Trinity, July 31, A. M., Saratoga Springs, *Saratoga county;* 4 P. M., Ballston Spa.

Eleventh Sunday after Trinity, August 7, St. Peter's Church, *Albany.* Wednesday, 10, Rensselaerville, *Albany county*, Ordination A. M., Confirmation P. M. Saturday, 13, Sing-Sing, *Westchester county*, Ordination A. M., Confirmation P. M.

Twelfth Sunday after Trinity, August 14, White Plains, Ordination A. M, Confirmation P. M. Tuesday, 16, Rockaway, *Queen's county.* 17, Hempstead. Friday, 19, Islip, *Suffolk county.*

Thirteenth Sunday after Trinity, August 21, Setauket. Tuesday, 23, Jamaica, *Queens county*, Grace Church in the day; colored congregation in the evening.

Saturday, September 3, Canton, *St. Lawrence county*, Consecration.

Fifteenth Sunday after Trinity, September 4, Do., Ordination A. M., Confirmation P. M.

Eighteenth Sunday after Trinity, September 25, St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

## ACKNOWLEDGMENTS.

### CHURCH IN TERRE HAUTE.

The subscriber gratefully acknowledges the receipt of the following sums in Natchez, New Orleans, and New York, for the Church in INDIANA.

*Natchez*, Brevoort Butler, $5. *New Orleans*, Rev Dr Wheaton, $15; Wm B McCutcheon, $3; G V Raymond, (of Louisville,) $2; Robert R Robinson, $5; Miss Moore, (of Holmesburg, Penn,) $5; Mrs Dr Mercer, $3; cash, from a few individuals, per Mrs Clark, $8; cash, $4; cash, $1; cash, from a lady, $5; cash, from 3 ladies, $4; cash, from several, collected by Mrs Drouillard, $8 80; cash, "from a few friends of the Church," $10. *New York*, Mrs Weyman, (of St Michael's,) Mrs Mott, and Mr Wm Whitlock, Jr, each $5; a lady of do, per Mr Stanford, 4 gold pieces, $10; a gentleman of do, by the hands of the same, $2; Mrs Lorillard, (of St Andrew's,) and Robert B Minturn, (of St John's,) each $5. Further acknowledgments hereafter.

Robert B. Croes.

☞ Donations for the church in Terre Haute will be thankfully received, if sent to Mr. Thomas N. Stanford, 152 Broadway; to Mr. James Robinson, (of Brooklyn,) at the Bank of New York; or to the subscriber in New Brunswick, N. J. July 7, 1842.

The Bishop of this Diocese has been kind enough to furnish the following recommendation: "The Rev. Robert B. Croes, who is about entering on a mission at Terre Haute, Indiana, being engaged in soliciting contributions in aid of building a church in that place, it gives me much pleasure to express my approbation of his seeking such aid in this diocese, and my hope that his appeal will be liberally met.

"Benj. T. Onderdonk."

"New York, July 5, 1842."

### DOMESTIC MISSIONS

The treasurer of the Committee for Domestic Missions, since his report of June 29th, has received the following contributions, viz.:

From an unknown person, New York city, half, $5; through E Wilcox, Esq, R A, Phil. from the ladies' missionary society of St Luke's ch, Phil, $50; from Ascension ch, Frankfort, Ky, (a missionary station,) per Rev A F Dobb, $3; from St Michael's parish, Manchester, N H, (a missionary station,) per Rev W H Moore, $6 30; from St Paul's ch, Franklin, Tenn, (a missionary station,) per Rev W P Saunders, $8 43; from a Custom House clerk, N Y, $10; from Trinity ch, Portland, Conn, $5; from the Sunday school missionary society of Trinity ch, Portland, Conn, for Jubilee College, $7; from St Mathew's ch, Jefferson county, Ky, $10; from St Paul's ch, Springfield, Ohio, (a missionary station,) per Rev W Presbury, $2 25; from W L Booth, $2 50; from N Beale, $1—both of Fredonia, Ind, per Rev N N Cowgill; from St Andrew's parish, Salem, Mass, per Rev A P Merrell, $5 30. Total amount, $115 78.

Thomas N. Stanford, Treasurer,
At the store of Swords, Stanford & Co,
152 Broadway, New York.

New York, July 6, 1842.

### FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From family mite box, New York, $1 12; collection, St Paul's ch, Baltimore, Rev Dr Wyatt, for Africa, $88; through Charles Seymour, Esq, treasurer of the Diocese of Western New York, from St Mark's ch, Hunt's Hollow, $1 25; from Trinity ch, Utica, for Texas, $8 63; do do for Africa, $2 92; from Grace ch, Lyons, $6—$18 80. From Male Society of Grace ch, Phil, for Promoting Christianity, per Francis Hoskins, treasurer, $300; one half of collection at missionary meeting, at Church of the Ascension, N Y, Thursday evening, June 23, $35 66; collection at St George's ch, N Y, after sermon before the Board of Missions, one half, $40 73; collection at St George's ch, N Y, communion, meeting of Board of Missions, $12 17; from Evangelical Society of St Peter's ch, Salem, Mass, per B Howard, treasurer of Mass Board of Missions, $90; per Rev Samuel Hazlehurst, from R Thompson, of Church of the Epiphany, Phil, for Africa, $10; savings of three children of do, for Africa, $5; A V S, for Africa, $25—$40. Through Rev W H Barnwell, from a few ladies of Charleston, S C, for education of Chinese children, $170; a humble mite, with the daily prayers of the donor, New York, $0 13; from bible class of St Stephen's chapel, Charleston, S C, for education of Nathaniel Bowen, Africa, $20; Sunday school of same church, for education of Paul Trapier, Africa, $10; from white congregation of same church, for education of Daniel Cobia, Africa, $10—all per Rev T C Dupont—$40. Through James Howard, Esq, R A, Baltimore, part of missionary collection of Trinity parish, Charles co, Md, for Texas, by Rev J Abercrombie, rector, $5; by Rev S Hazlehurst, from St Anna's ch, Fishkill Landing, for Africa, $42; from Female Chinese Society of Savannah, for school under Rev Dr Boone, China, $252; through E Wilcox, Esq, R A, Phil, P W C, by Rev Mr Clemsen, for China, $2; from St Andrew's ch, Phil, per Gideon Burton, treasurer of committee of appropriation, for Greece, $15; for China, $4 25; for Africa, $19 25; general, $0 50—$39—41. Left at the store of Messrs Swords, Stanford & Co, half, $5; from St James' ch, Staunton, Del, $3 25; anonymous, Honesdale, Pa, $1 61—$4 86; from St James' church Sunday school, New London, for Africa, $6 66; St Paul's ch, Erie, Pa, per Rev H Tullidge, $5; Trinity ch, Portland, Ct, (late Chatham,) for Constantinople, per Rev S M Emery, $20. Total amount, $1218 13.

J. Smyth Rogers, Treasurer.

New York, July 6, 1842.

### PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From St Paul's ch, Whitehall, Rev M Van Rensselaer, contributed for Missionary fund, $5. St George's ch, Newburgh, Rev Dr Brown, rector, collection for Missionary fund, $24 37. Female Missionary Association of St Paul's Chapel, New York, Mrs Berrian, treasurer, subscription and collections for Missionary fund $8. Christ ch, Hudson, Rev P T Babbitt, rector, collection for Education fund, $14. From an annual subscriber on account of subscription, $2. Total amount, $53 37.

C. N. S. Rowland, Treasurer,
July 6th, 1842. 55 Water-st.

### GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer gratefully acknowledges the receipt of the following donation to the funds of the Society.

From Zion ch, Pierrepont Manor, by Charles Seymour, Esq, treasurer of the Western Diocese, $6.

John W. Mitchell.
Treasurer of General P. E. S. S. U.

July 6, 1842.

### CHURCH DEPOSITORY,

No. 20 John-Street.

*Letters have been received at the Depository since last acknowledgment from the following persons, viz:*

Charles Stimpson, Boston; Hopkins & Hall, Syracuse; James A Lewis, Kanawha C H, Va, with remit; L H Young, New Haven, Conn; R S H George, Phil; A E Miller, Charleston, S C, with remit; Rev J H Wengfield, Portsmouth, Va; Rev W Shelton, Buffalo, with remit; James Emott, jr, Poughkeepsie, with remit; Belknap & Hamersly, Hartford, Conn; Rev W Griswold, St Louis, Mo; Rev C G Acly, Seneca Falls; S Babcock, New Haven, Conn; W C Coart, Mobile, Ala.

*Packages have been forwarded during the same period as follows:*

To Charles Stimpson, Boston, per Harnden's Express; S Babcock & Co, Charleston, sent to Seymour & Sons; Hopkins & Hall, care H W Dunford Syracuse, per Troy towboat Erie; Rev P T Babbit, Hudson, per steamer West Chester; R S H George, Phil, per Harden's Express; A E Miller, Charleston, per ship Sutton; Belknap & Hamersley, Hartford, Conn, per Hurlbut & Co's Express; Young & Hartt, Troy, sent to A V Blakes; Christ Church Sunday School, care W Rowland, Norfolk, Va, per sch J W Kempton; F W Southack, St Louis, Mo, sent to Contan & Pillivrey, to 81 William street; Rev P A Proal, Utica, per Rochester Six Day Line; Wm Seaver & Son, Batavia, care A Sprague, Rochester, per Rochester Six Day Line.

### GREGORIAN & OTHER ECCLESIASTICAL CHANTS.

*J. A. SPARKS,*
*111 Nassau street,*

WILL publish on the 24th inst., The Gregorian and other Ecclesiastical Chants, from the second London edition. The work will contain 34 pages, beautifully printed in quarto form, on new type and fine paper, and containing 58 choice old Chants, beside sentences, &c., mostly arranged with Organ or Piano accompaniments. Orders may be addressed to the publisher, who will forward the work as soon as it comes from the press. July 9.

### EPISCOPAL BOOK DEPOSITORY.

D. APPLETON & CO., 200 Broadway, keep constantly for sale, on the most favorable terms, a choice stock of works on Theology, and Ecclesiastical History, including the sterling old English Divines, of the 16th and 17th centuries.

Among their recent importations will be found new and beautiful editions of Rev. Joseph Bingham's complete works, with all the quotations, 9 vols. 8vo.; Bishop Bull's complete works, 8 vols. 8vo.; Dr. Isaac Barrow's, do. do., 8 vols. 8vo.; do. do. do. cheap edition, 3 vols. 8vo.; Dr. Edward Burton's, do. do. 5 vols. 8vo.; Bishop Butler's, do. do. 1 vol. 8vo.; Richard Baxter's Practical Works, with Introductory Essay, 4 vols. imp. 8vo.; Jeremy Collier's Ecclesiastical History of England, with copious Notes, 9 vols. 8vo; Dr. Matthew Hale's Practical Discourses on the Liturgy, 4 vols. 8vo.; Sir W Jones' [of Nayland] complete works, 6 vols. 8vo.; Rev. Charles Leslie's, do. do. 7 vols. 8vo; Archbishop Leighton's complete works, 1 vol. 8vo.; do. do. with Life by Pearson, 2 vols. 8vo.; Dr. Nathaniel Lardner's complete works, 10 vols. 8vo.; Parochial Sermons, by John Henry Newman, B D., 6 vols.; Bishop Porteus' complete works, 6 vols. 8vo.; Bishop Reynolds' complete works, 6 vols. 8vo.; Archbishop Sharpe's complete works, 5 vols. 8vo.; Bishop Saunderson's Sermons, complete, 2 vols. 8vo.; Dr. John Scott's complete works, 6 vols. 8vo.; Bishop Sherlock's complete works, 5 vols. 8vo.; Archbishop Tillotson's do. do. 10 vols. 8vo.; Archbishop Usher's Body of Divinity, 1 vol. 8vo.; Bishop Van Mildert's complete works, 6 vols. 8vo.; Bishop Warburton's complete works, 13 vols. 8vo.; Wall's History of Infant Baptism, 4 vols. 8vo.

Patrick, Lowth, Whitby, Arnald, and Lowman's Critical Commentary and Paraphrase on the Old and New Testaments, and the Apocrypha, with the Text at large. A new edition, at one-half the original cost.

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July 9.

### F. CHAPMAN.

*Sexton of St. Matthew's Church, and Furnishing Undertaker,*

No. 24 Carmine Street, New York,

MOST respectfully begs leave to inform the congregation and the public in general, that he has opened a Store for the sale of ready made Coffins, Shrouds, Scarfs, Caps, Gloves, &c., and is in constant attendance to conduct any Funeral deputed to his charge, with the greatest delicacy and despatch, and trusts by his unremitting attention to merit their general patronage and support.

Vaults attached to the Church, or in any ground or Cemetery, opened at a short notice.

Orders for leaden or stone Coffins, or cases for country interments, attended to with dispatch. July 2.

### LECTURES ON THE SECOND COMING OF CHRIST.

BY THE REV. DR. HENSHAW.

Just received and for sale at this office. Price 75 cents.

J. A. SPARKS,
June 25. 111 Nassau street.

### TRACTS FOR THE TIMES.

TRACTS for the Times, by members of the University of Oxford, 3 vols. 8vo.—in cloth. For sale by

M. P. MUSSEY,
June 11. 57 Gold street.

### INSTRUCTION IN MUSIC.

MR. B. WYMAN, having removed from his room at 111 Nassau street, will be happy to receive his scholars and classes at his residence,

*No. 230 East Broadway.*

Mr. W. will give lessons at his Room, or at Private Dwellings, on the following terms, viz.

| | Per Qr. 24 Lessons. |
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| Piano Forte, | $12 |
| Thorough Base and Composition, to single individuals, | 20 |
| Do. do. do. to classes of five persons or upwards, | 5 ea. |
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| Do do. do. do. to schools or classes, | 4 ea. |
| German Flute, single individuals, | 10 |
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Reference, Mr. J. A. Sparks, publisher of the Churchman, 111 Nassau street, and Mr. S. B. Pond, firm of Firth, Hall & Pond, No. 1 Franklin Square.

Orders left with either of these gentlemen will receive immediate attention. June 11—4t

### BP. OF OXFORD'S VISITATION CHARGE

D. APPLETON & CO., 200 Broadway, have this day published, in pamphlet form, with wrapper—The Visitation Charge, delivered at St. Mary's Church, Oxford, on Thursday, May 23d, 1842, by the Rt. Rev. Richard Bagot, D. D., Lord Bishop of the Diocese.

The above able document can be supplied at $1 per dozen, or 12 cents the single copy, by the Publishers.

July 2

WANTED, a situation by a respectable middle aged widow woman, a member of the Episcopal Church, as child's nurse, or to take care of the sick. She feels herself perfectly qualified for either, and would be willing to assist in sewing in the family. Inquire at No. 125 Henry street, where satisfactory references will be given. July 2,—3t S

### TO CHURCHES IN WANT OF A CHOIR.

FOUR persons, (first and second Treble, Tenor and Bass,) accustomed to the Church Service, offer their services as a choir. An experienced Organist can also be had if desired. A note addressed to S., left at the office of the Churchman, will receive immediate attention. June 11, 1842.

### BROOKLYN COLLEGIATE INSTITUTE,

*An English and Classical Boarding School,*

Washington Avenue, Brooklyn.

THE Rev. JACOB W. DILLER having accepted a call to the rectorship of St. Luke's Church, on Clinton Avenue, has associated himself with Mr. Young in the discharge of the various duties of this institution.—Mr. Diller was for many years associated with the Rev. Dr. Muhlenburg in his celebrated institution at Flushing, in which he established a reputation as a highly talented and successful teacher. To persons consulting the health and happiness, the literary, moral and religious improvement of their sons or wards, this school offers inducements excelled perhaps by none.

Terms, including every expense except bed and bedding, books and stationery, from $160 to $200 per annum, payable quarterly in advance.

The Summer term commences on Monday the 2d of May. Catalogues of the pupils and patrons may be had at the office of the Churchman, No. 111 Nassau street, or at the Institute.

*References.*—The Right Rev. B. T. Onderdonk, and the Episcopal clergy of Brooklyn generally.

All letters addressed to John Young, Brooklyn, will meet with prompt attention. June 25.

### PHILLIPSBURG SEMINARY FOR YOUNG LADIES,

UNDER THE SUPERINTENDENCE OF

*MRS. E. ATKINSON.*

THIS Institution, recently relinquished by Mr. and Mrs. G. W. Bleecker, is delightfully situated on the east bank of the Hudson, near the old village of Yonkers, Westchester Co., N. Y.

No location in this country can excel this, in beauty of scenery, pure air and water, and convenient access to the city. Steamboats call morning and evening. The building stands secluded from any intrusion, quarter of a mile from the village and church, and half a mile from the steamboat wharf.

Mrs. A. will endeavor to establish a school of high moral and intellectual character, and blend as happily as possible the useful and ornamental, with a Religious Education.

Aided by efficient teachers, and promoting in every way the comfort, happiness, and deportment of the pupils, Mrs. A. hopes to merit a reasonable share of patronage.

Rev. H. L. Storrs, Rector of the Episcopal Church at Yonkers, kindly tenders a pastoral supervision of the Seminary.

Summer term commences May 16th.—Winter term, November 15th.

TERMS.

$180 per annum, payable quarterly, in advance. Pupils are required to furnish bed, bedding and cot, with the usual articles, marked in full.

EXTRA CHARGES PER QUARTER.

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| French, | $ 8 |
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No extra charge for Needlework, or Vocal Music. Day Scholars from $5 to $10, according to classification.

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Particular reference to Mr. J. A. Sparks, Office of the Churchman; and Rev. H. L. Storrs, Yonkers Village. June 11—4t

### BRAMHALL'S WORKS.

THE Works of the most Reverend Father in God, John Bramhall, D. D., sometime Lord Archbishop of Armagh. With a Life of the Author, and Collection of his Letters. Vol. 1. 8vo. portrait.

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Improved Pollyglott Bible, valuable to Sunday School teachers and others. Beautifully printed 18mo. on fine thin paper, with a centre column of References, Notes, &c., on an entirely original construction combining beauty of appearance with facility of references; and accompanied by a series of maps, neatly engraved and colored. The References amount in number to about 50,000. A useful series of Tables have been added, as well as a brief History connecting the narrative portions of the Old and New Testaments.

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*Who have recently published*

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Burton's History of the Christian Church.
Dr. Turner's Companion to the Book of Genesis.
A Catalogue of Theological works for sale by W. & P. June 11

### TO CLERGYMEN, STUDENTS, &c.

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BEG to draw the attention of gentlemen purchasing Books to their large and valuable assortment of English Theological Books, including a great variety of the most important works by Episcopalian Divines, and which are now for sale by them at prices much below those generally asked for the same Books. Among their present stock are recent editions of—

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And a great variety of other equally valuable Books, both ancient and modern—their Antiquarian Department being very rich in rare and curious standard works in Theology, History, and General Literature. Catalogues furnished. July 2.

## POETRY.

For the Churchman.

### "THE WORD."

BY YELVERTON READ.

Matt. viii. 8. Speak the Word only, and thy servant shall be healed.

In the beginning was the Word: and the
Word said, "*Let there be Light!*" and Chaos doffed
Her darksome pall—and youthful Nature smiled,
Enamored of the Day-spring: from whose love
In after times rose Sun and Moon; and the
Sweet influences of the Pleiades.
And Ether blushed—caught in the arms of Night!
As bright Creation's first-born sprang on earth,
And touched the slumbering incubus of Time!

Four thousand revolutions had the sun
Seen the earth make—when in after times,
On Palestina's plain, the Word is heard—
*He* the Jehovah Angel who baptized
The infant planet on its birth with *Light:*
So He—the Light of Light—rose on the world—
Upon incomprehending darkness rose—
The darkness of the Mind! While Nature knew
Her ancient sympathy . . . . . and quick as thought
The rayless orbs caught brilliance from the sun
In vivid attestation of the Word—
The Sun of Righteousness . . . . "*Receive thy sight!*"

Hence! for yon leper warns from the "unclean"
Who bears the image of the spotted soul;
Hence! for anathema has stamped his brow,
And Charity e'en flies contagion there.
Thou hypocrite! dares thy assumption frown
Upon the guilt that merited such wo?
Uncleaner still than he—Incarnate lie!
There no confession bares the lurking plague
To seek at Mercy's gate admission, where
*He is*, who rose with healing on his wings,
Nor at the throne of grace his contrite faith
Falls to invoke the Word—saying, "*Be thou clean!*"

"Peace, be still!" . . . . . and the angry brow of the
Raging sea calmed away—for Nature knew the Word:
The wild wind fell . . . . . and the waves lay asleep:
But oh! what magic armed that Word with Power—
Bound the Tornado's strength, and chained the Seas?
While Echo stood attentive on the hills,
To see what spell had smoothed the madness there,
And rivetted her sister wave:—what Word
Had touched the chord, uniting in the air
Nature's unseen and mystic sympathies!

No breath of life is in yon clay—but, hush!
"She is not dead, but sleepeth"—and they scoffed
On Him who held the keys of Death and Hell:
And laughed to scorn the Way—the Truth—the Life!
But even now, the heaven-descended Soul—
Its drooping pinions wet with mourners' tears—
Is hov'ring o'er the citadel it so late left;
Expectant on the Word which shall unbar
Its iron doors—unseal the fountain, where
The frosts of Death had chained the bounding pulse,
Which circled in its never-tiring waltz,
To the fond flowing measures of young Hope!
But hush!—the instrument has found its sound:
His touch wakes music slumbering in the air,
And opes the windows of the soul in smiles:
As when the tears of heaven brighten up
Before Apollo's glance, and robe the storm.
She lives! she lives!—the echo of that voice!
She heard the Word "*Arise!*" and only slept.

"Hadst thou been here, my brother had not died:
And even now, but speak the Word—but, ah!
He hath been dead four days"—and Martha's grief
O'ercame her faith! . . . . What mingled hopes and fears—
Children of love—possessed her bosom then,
As Mem'ry woke the image of the Past,
And vividly presented to her mind
The living Lazarus—and Lazarus
The dead! . . . . . What meaneth it, that He should
weep—
Who broke the fetters of the Powers of Hell—
Proclaimed emancipation to the tongue—
And gave the imprisoned Light its liberty!
This Word revoked the edict of the grave,
And set the majesty of Death at nought,
Who was the Resurrection and the Life;
And Lazarus came forth—in answer to
The Word—*Let there be Life*—and there was Life!

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*From the Oxford University Herald.*

### THE CHILD AT HIS EVENING PRAYER.

BY MRS. EDWARD THOMAS.

Behold yon infant! Sinner, darest thou
Kneel, as that artless babe is kneeling now;
Looking to Heaven, with an unquailing eye,
To hold communion with the Deity?
No!—Conscience whispers thy crimes manifold!
The grains of sea-shore sands were easier told!
Pride—the forerunner of each graver fault,
Rallies thy forces, for the fierce onslaught
Of evil—envy—mad ambition—strife—
And all that battle with the peace of life.
Begetting hatred of thy fellow man,
As if eternal were thy earthly span;
And thy sole aim, to wrest by force or fraud,
The wreath denied thee by a wiser God.
Scorn of thy actual state—the wish to be
Above the topmost of humanity.
Pile hope on hope, and wish on wish erect;
More conscious thou of Fortune's cold neglect—
For nought can satisfy the grasping mind,
That pants to supersede all human kind!
Oh! to pass on unruffled and serene,
Through this most fleeting transitory scene,
Look on those beings far beneath thy sphere—
Observe the widow's sigh, the orphan's tear—
"The good man struggling with the storms of fate;"
His patience, till their fury doth abate—
His firm reliance on that justice, yet,
Which never resignation did forget.
Then ask thine *heart*, why thou art raised above
Their sad privations?—its prompt answer, love
Alone can wake for Him, who signal shows
The hand of Mercy tempering thy woes,
Fixing thy wishes, thoughts, above the vain
And poison'd pleasures of this false world's gain;
To where all are *alike* by wealth possest,
Nor envy, hatred, malice, mar the blest!
Then envy not, sin-fetter'd man, but they,
The little children who *dare* kneel and pray
Unto their God, craving protecting grace,
Fearless, as they look'd in their mother's face;
Skill'd to interpret her fond beaming eye:
Asking the favor she *cannot* deny!

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*From the Oxford University Herald.*

### THE LATE FIRE AT HAMBURGH.

**The following letter from a young lady in Hamburgh to her parents in this country, gives a most vivid picture of the dreadful scenes that accompanied and followed the late conflagration, and will repay a perusal:—**

**"Hamburgh, May 9th.**

**"I know not, my dearest mother, whether my few hurried ill-written lines of Friday last, penned in the midst of the most terrible anguish and trouble, and confided to the care of a passer-by, who was going to Altona, have ever reached you. At all events, before you receive this, you will have heard of what a dreadful misfortune, and of what a heart-rending spectacle this poor city has been the theatre and the prey.** Before continuing, however, or rather commencing, my sad recital, I must hasten to assure my dear papa, that his houses, in the Nieuw Jungfraustieg, have remained untouched; for though I know they are insured, this news will certainly be agreeable to him, after hearing of the disasters which have reigned here—I may say, which still reign, and will for a long time.

On Thursday morning, Ascension Day, the 5th inst., my sister, her husband, and I, walked to the French Church. Frederick, on taking away the breakfast, told us that since 8 or 9 o'clock a terrible fire had been raging in the Deutsch-strasse. Papa, who knows the distance between the Nieuw Jungfraustieg and the Deutsch-strasse, will agree that we had no cause for alarm. In coming out of church, the servant said to Madame Parish, (who you are aware, lives in the country, and had come thence this morning direct,) that she could not go to her town house in the carriage; that 22 houses had already been totally burnt—that, in fact, hers was in great danger, and that the fire was becoming more and more formidable. A few hours afterwards came the news that the house of Mr. Parish was no more, and that the flames were spreading every instant. Towards 4 o'clock in the afternoon, from our attic windows, we witnessed the destruction of St. Nicholas's Church. It was terrible to see this beautiful building become the prey of the element, which was becoming more fearful the more ground it gained. My sister and her husband were to have gone to the opera in the evening, but it was announced that, in consequence of t h calamity, there would be no performance. The spectacle became from hour to hour more shocking.

The whole city now began to show the most lively alarm. The bells, the firing of cannon, the cries and confusion in the streets, all presaged a night of anguish and terror. Our apprehensions, alas! were but too faithfully realized. It was not, however, till night had spread her sad wings over the scene that we could perceive the whole extent of the destruction which menaced the entire city. The heavens became as red as blood—the devouring flames, increased more and more by an impetuous wind, rose to a gigantic height. At 7 o'clock Madame —— came to us in a wretched state. She told us that her sisters at Holzdamm (who were further from the fire than we, the flames having taken the direction of Dreckwald and Bleichen) had sent all their valuables to her, so great was the fear they were in. We could hardly avoid smiling, for we thought it incredible that the fire could possibly reach Holzdamm. At 10 Madame —— went home, and my sister retired to bed towards 11, but afterwards we received a visit from some gentlemen, who came to say that serious measures were about to be taken, by blowing up some houses which were likely to cause the fire to spread further. At half past 12 I went to bed myself; but the noise of the explosions, the rumbling of the carriages and carts, the cries, the large flakes of fire which every instant were driven impetuously by the wind across my windows, threatening to set fire to our house, the excessive light of the conflagration, the whistling of the wind, and, as you will easily think, the idea that the lives of persons in whom we were interested were in continual danger, not to mention the conviction of the numberless misfortunes that were happening, prevented all sleep. The windows trembled with the redoubled concussions of the explosions, and the whole house seemed as if it would be annihilated.

In such a state, I could not close an eye; visions and dreams, but above all, still sadder realities, presented themselves to my imagination continually. Before 3 o'clock had struck, I found myself again with my sister, who, like me, had been kept awake by the dreadful noise caused by the blowing up of the Rathhaus. At this moment an order of the police was announced to us to wet the roof of our house, and to cause the water to flow in the gutters. Frederick had flown to the assistance of his brothers. We were therefore alone, and, mounting on the roof, scarcely dressed, were soon throwing over it pails of water, and our neighbors were doing the same. We prepared ourselves for the worst, threw on our clothes, the confusion increased, and we could not remain. We packed up in sheets and in boxes some of our effects.

With the appearance of day our fears increased. It was a spectacle as sublime as it was fearful, to view the sun, clear and brilliant, rising in all its splendor over the Lombard's-bridge, and, on the city side to see nothing but a single mass of flames. It was not, however, a moment for contemplation, but for action; for the worst was to come. We called for the coachman to carry away the things we had packed; but how ridiculous to think we had any longer servants at our disposal! The city, or the passengers, had become masters of the coachmen of my brother-in-law, and his mother, and not a man was to be got to carry away our effects for love or money; our horses were harnessed to the fire engines, and the greatest confusion prevailed. Now succeeded hours which I cannot describe to you. The old Jungfraustieg began to be endangered. The Alster, before our windows, was covered with barges full of burning furniture; the old Jungfraustieg was heaped also with goods on fire. On the promenade even of the new Jungfraustieg, I do not speak too largely when I say there were thousands of cars full of furniture, of merchandise, and of people who were saving themselves. Two carts were burning before our house. With our own hands we helped to extinguish the flames. A woman was on fire before our eyes; fortunately I perceived it in time to save her. The horses became unmanageable, and fell down with fright almost into the Alster. A tremendous shower of ashes and of flakes of fire nearly suffocated us, and obstructed our sight. The wind blew with great violence, and the dust was frightful. The fire had now gained St. Peter's. The people thought the Day of Judgment was come. They wept, they screamed, they knew not what to do at the sight of so much misery. The horses without drivers, were dragging the carts about in disorder over the Esplanade. Soldiers escorted from the city the dead and the dying, and prisoners who had been plundering. At last, after the greatest efforts, we obtained carts and horses to transport our goods, but the exhausted horses as well as men refused to work. With bread in our hands we ourselves fed them. Whole families fell down and fainted before our doors. Along all the walls, and out of the Damthor and other gates, nothing was to be seen but one spectacle of misery—a camp of unfortunates in bivouac, groaning, exhausted, famishing. I saw some who had become deranged; mothers with infants at breasts which had no nourishment for them. Fauteuilles of gold and satin adorned the ramparts, and the poor exhausted firemen were reposing on them. An Englishman, Mr. Skinner, who acted as chief engineer, came into Madame ——'s house, whither we had retired on Friday evening; he had eaten nothing for nearly 40 hours, and devoured what we were able to give him, for provisions were beginning to be scarce, and we knew not where to procure more. He told us that if the wind should not change in a few hours, the Jungfraustieg and the Esplanade would be swallowed up by the fire, and that the whole city was in imminent danger, for that half the people were intoxicated. The club-house would have been blown up if the wind had not changed. My brother-in-law would not quit his house till the last moment. We were on the Esplanade; Madame —— and her sisters had gone to her country house. Our house was nearly empty; we had ourselves stripped it of everything that was most valuable, and carried whatever we could carry. How we had the strength to do it I know not. Our women servants worked like horses; but since some hours we have not been permitted to remain at the Jungfraustieg.

Although the direction of the wind having changed, the flames and the gunpowder have spared the club-house, they have revenged themselves on the poor Holzdamm, the fire continuing to rage with vehemence, and the city becoming more and more in revolt. One family has been hunted in this manner from four different places. There being no longer any certainty of safety on the Esplanade, at ten o'clock in the evening we set off for the country, but the next morning early we returned to town. I believe Madame —— has at least 25 people in her house. She says the siege of Hamburgh was nothing in comparison. The rights of property have ceased.

After raging nearly 100 hours, the fire stopped at the Steine-thor. Fears were entertained for St. George. The new Exchange has been saved, though surrounded by the conflagration. I cannot describe the confusion that prevails everywhere. All the gentlemen are patrolling like soldiers, for in no quarter is one in safety. The S——'s were fortunately in the country. Their house in town was saved by the efforts of the firemen, but has been pillaged by the mob. Almost all the furniture was saved.

I have seen Madame Schwartz since these terrible occurrences, and she has related to me how touching it was to see the firemen exert their last efforts to save her house, saying, that having been built by so worthy a man, that house at least should not be burnt, for they knew and loved the good senator and held his memory in great respect. Many of our friends' houses are destroyed—all our trades-people burnt out. All the old Jungfraustieg is down. Streit's Hotel was blown up. Poor Mr. Streit was still in the house when it was done. He was behind a door, and has been much injured, though still living. Frederick's sister-in-law, during one of the terrible nights, gave birth to a child in our travelling carriage, in which she had taken refuge. Many women were taken the same way in the open fields. The dying breathed their last sigh in the streets and highways. Words cannot tell the miseries we have witnessed.

At present we only think of doing all the good we can—of saving and cherishing. But the lower orders now think they may do what they like. They take possession of all the houses that have escaped; they transport thither the goods they have saved, and establish their shops in them. In this manner our house has become the dwelling of a tailor and all his family. But this is not all. The master of an oyster cellar, finding the situation a favorable one, has brought thither all his merchandise also. Do not think I have exaggerated the miseries I have spoken of; no pen or words can depict the reality.

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*From the Oxford University Herald.*

TO THE EDITOR.

*Sir,*—The following are some striking passages from "Carlyle's Review of Boswell's Life of Johnson." They bring before us the greatest and one of the best of men whom the 18th century produced, whose "high, keen-visioned, almost poetic soul," whose "courageous temper," "truthfulness in word and thought," zeal for truth, sacred reverence, affectionate heart, and devout humility, ought ever to keep his memory alive in the grateful hearts of the people of his fatherland.

I am, Sir, your faithful servant,
AN ADMIRER OF JOHNSON.

"It is now some three quarters of a century that Johnson has been the prophet of the English; the man by whose light the English people, in public and in private, more than by any other man's, have guided their existence. Higher light than that immediately *practical* one; higher virtue than an honest *prudence*, he could not then communicate, nor perhaps could they have received: such light, such virtue, however, he did communicate. How to thread this labyrinthic time, the fallen and falling ruin of times; to silence vain scruples, hold firm to the last the fragments of old belief, and with earnest eye still discern some glimpses of a true path, and go forward thereon, 'in a world where there is much to be done, and little to be known:' this is what Samuel Johnson, by act and word, taught his nation, what his nation received and learned of him more than of any other. We can view him as the preserver and transmitter of whatsoever was genuine in the spirit of Toryism; which genuine spirit, it is now becoming manifest, must again embody itself in all new forms of society, be what they may, that are to exist and have continuance—elsewhere than on paper. The *last* in many things, Johnson was the last genuine Tory; the last of Englishmen, who, with strong voice, and wholly-believing heart, preaches the doctrine of standing still; who, without selfishness or slavishness, reverenced the existing powers, and could assert the privileges of rank, though himself poor, neglected, and plebeian; who had heart-devoutness with heart-hatred of cant, was orthodox-religious with his eyes open; and in all things and everywhere spoke out in plain English, from a soul wherein jesuitism could find no harbor, and with the front and tone not of a diplomatist but of a man.

"Few men on record have had a more merciful, tenderly affectionate nature than old Samuel. He was called the bear; and did indeed too often look and roar like one; being forced to it in his own defence; yet within that shaggy exterior of his, there beat a heart warm as a mother's, soft as a little child's. Nay, generally, his very roaring was but the anger of affection: the rage of a bear, if you will; but of a bear bereaved of her whelps. Touch his religion, glance at the Church of England, or the divine right, and he was upon you! These things were his symbols of all that was good and precious for man; his very ark of the covenant: whoso laid hand on them, tore asunder his heart of hearts. Not out of hatred to the opponent, but of love to the thing opposed, did Johnson grow cruel, fiercely contradictory: this is an important distinction; never to be forgotten in our censure of his conversational outrages. But observe with what humanity, what openness of love, he can attach himself to all things: to a blind old woman, to a Doctor Levett, to a cat 'Hodge.' His thoughts in the latter part of his life were frequently employed on his deceased friends; he often muttered these or such-like sentences: 'Poor man! and then he died!' . . . . Perhaps it is this divine feeling of affection, throughout manifested, that principally attracts us towards Johnson. . . . In this little incident, recorded in his Book of Devotion, are not the ones of sacred sorrow and greatness deeper than in many a blank-verse tragedy?—as, indeed, 'the fifth act of a tragedy' (though unrhymed) does 'lie in every death-bed, were it a peasant's, and of straw.'

"'Sunday, Oct. 18, 1767.—Yesterday, at about ten in the morning, I took my leave for ever of my dear old friend Catherine Chambers, who came to live with my mother about 1724, and has been but little parted from us since. She buried my father, my brother, and my mother. She is now 58 years old. I desired all to withdraw; then told her that we were to part for ever; that as Christians, we should part with prayer; and that I would, if she was willing, say a short prayer beside her. She expressed great desire to hear me; and held up her poor hands, as she lay in bed, with great fervor, while I prayed, kneeling by her. . . . I then kissed her. She told me that to part was the greatest pain she had ever felt, and that she hoped we should meet again in a better place. I expressed, with swelled eyes, and great emotion of tenderness, the same hopes. We kissed and parted; I humbly hope, to meet again, and to part no more.'"

"Tears trickling down the granite rock:
A soft well of pity springs within!"

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IMPORTATION OF FOREIGN BOOKS.

ORDERS from Public Institutions, Colleges, and Literary men, for the importation of European Books, are respectfully solicited by the subscriber, who has made arrangements in Paris and London for their despatch by the steam ships.

Orders for single copies will receive the same attention as larger quantities

Returns may be relied on in forty days from the time the order is given.

The subscriber's commission is 10 per cent on the cost of importation. WEARE C. LITTLE,
Importer of Foreign Books, Albany.
April 23, 1842—3m.

NEW SCHOOL FOR BOYS,

IN the upper part of the city.—Rev. C. D. JACKSON, (late Vice Principal of St. Thomas' Hall, Flushing) will open a select Classical School for boys, on the second day of May, in the house No. 24 Waverly Place, corner of Greene st. Circulars describing the method of Education, terms, references, &c., may be had at Swords, Stanford & Co.'s bookstore, 152 Broadway; Appleton & Co., 200 Broadway, and Miller's, 647 Broadway. They may also be had of any of the gentlemen whose names are attached to the subjoined card, to whom particular reference is permitted to be made.

From testimonials of the highest authority, which have been submitted to us by the Rev. Mr. Jackson, we, the undersigned, feel the strongest confidence in recommending the establishment which he proposes to form. We believe that he unites with the highest qualifications as a scholar, thoroughly sound views on the subject of education; and that he will faithfully train up those youths committed to his care, not only in sound classical attainments, but in an enlightened attachment to the great doctrines of the Christian religion as taught in the standards of our own Church.

Rev. Henry Anthon, D. D., rector of St. Mark's Church.
Rev. Manton Eastburn, D. D., rector of the Church of the Ascension.
Rev. S. Seabury, D. D., rector of the Church of the Annunciation.
Rev. Smith Pyne, rector of Calvary Church.
Rev. J. M. Forbes, rector of St. Luke's Church.
Rev. Lewis P. W. Balch, rector of St. Bartholomew's Church.
Rev. Edward N. Mead, rector of St. Clement's Church.
April 23, 1842—$

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on he most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.
T. D. GILLESPIE, 552 Pearl street,
June 19. tf near Broadway.

CHURCH AND PARLOR ORGANS.—Geo. Jardine, *Organ Builder*, Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England.
May 7—yly

ORGAN MANUFACTORY.

THE subscriber informs his friends and the public, that his manufactory has been rebuilt upon its former site, and is now in full operation. He begs leave respectfully to solicit the patronage of congregations or individuals wanting organs, assuring them that their orders shall be executed in the best possible manner. HENRY ERBEN.
April 9—tf

A PEW, eligibly situated in the north aisle of St. Paul's Chapel, for sale low. Inquire at
May 29, 1842. 84 MAIDEN-LANE.

CHEAP BOOKS.

J. A. SPARKS HAS FOR SALE,

*At the Office of the Churchman, 111 Nassau-street,*

PRAYER BOOKS of various kinds and qualities.
Ditto, Rubricrated, in fine binding.
The Church Dictionary, by Rev. W. Stanton.
Plain Sermons, by Contributors to the Tracts for the Times, 2 vols. $1 75
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Christ our Example.
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Church do by Dr. Dorr.
Bishop White on Ordination.
Keith's Evidences of Prophecy.
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CHURCH MUSIC.

Morning Service—Te Deum and Jubilate in A, by D. Boyce, arranged for the Organ or Piano Forte, by Dr. Hodges.
The Music of the Church, a Collection of Chants and Tunes, by Rev. Dr. Wainwright.
The Church Choir, by Rev. J. Muenscher.
The Boston Handel and Haydn Society's Collection of Phurch Music.
The United States Psalmody, edited by Mr. S. B. Pond.
Chants of the Episcopal Church, by Darley & Standbridge.
Loud's Organ Study, a valuable work for those studying the Organ. September 25—tf

JUST PUBLISHED, BY J. A. SPARKS,

*111 Nassau street,*

A TREATISE ON BAPTISM,

BY the late Rev. Alexander Hay, of Virginia; with letters commendatory from the Rt. Rev. Bishop Chase, and the Rev. Dr. Shelton, and a sketch of the life of the author by the Rev. C. Dresser.

As an unanswerable treatise in favor of Infant Baptism, this work cannot fail to be read with profit by Presbyterians and Methodists as well as Churchmen. It is clear, concise, and convincing, and treats the subject in a kind and Christian spirit. It will contain about 150 pages; and in order to give it a general circulation, will be sold as low as possible. A part of the edition will be bound in paper cover so as to be sent by mail to any part of the country.
April 23, 1842.

LOUD'S ORGAN STUDY.

A SUPPLY of the above valuable work just received and for sale at this office.
April 2.

TROY FEMALE SEMINARY.

IN this Institution the school year consists of forty-four weeks; divided into two terms of twenty-two weeks each; the one commencing the first Wednesday of March, at the close of which is a vacation of six weeks; the other commencing the third Wednesday of September, at the close of which is a vacation of two weeks.

The charge for tuition and board, with all the necessaries connected therewith, is $200 per annum. An additional charge is made for music and the other ornamental branches of female education; or, where a fixed sum is preferred, $300 per annum, one-half payable at the commencement of each term, will be received, and for it, the pupil will be entitled to all the advantages of the institution.

Pupils may enter at any period of the term, and are required to pay only from the time of entering.

This institution furnishes all possible facilities for a thorough course of useful and ornamental education. The principals are assisted by eighteen professors and teachers.

Extensive courses of Lectures are annually delivered by Professors in Chemistry, Natural Philosophy, Geology, Botany, Astronomy, Conchology and Elocution.

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The French department is under the charge of Professor John P. Edwards, A. M., who possesses the rare advantages of uniting thorough knowledge of both the French and English languages, being of an English family, born in Paris, and educated in the Polytechnic school. The rapid progress of his pupils affords the best evidence of his superior abilities as a teacher.

The pupils are received into the family of the Principals, in which every arrangement is made for their physical education, and the improvement of their manners and morals. They occupy private rooms, two in each; the rooms of the fourteen female teachers, and that of an experienced nurse, being among those of the young ladies.

The advantages of this instisution are the result of the accumulated facilities of the twenty-nine years of its onward progress.

Circulars containing more particular information may be obtained by application to the Principals, John H. Willard, and Sarah L. Willard, Troy, N. Y.

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Thomas Clowes.
March 19, 1842. 3m

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.
December 5—tf.

☞ JOHN MORISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

*To the Episcopal Clergy in the United States.*

BOOK FOR EVERY FAMILY.

THE FAMILY PRAYER BOOK,

OR

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*And Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church of the United States of America; accompanied by a General Commentary, Historical, Explanatory, Doctrinal and Practical.*

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About five hundred copies were subscribed for in New York and Brooklyn; and so favorably was the work received, that there has been a constant demand for it ever since made known to the public. One of the subscribers in Brooklyn has called and taken three additional copies for his friends. A subscriber in New York called before Christmas and ordered three copies in extra gilt binding to be given to friends as Christmas presents. And another one called and obtained a copy in extra gilt Turkey morocco, to be sent to the lady of the Rev. Mr. Hill, missionary in Greece, as the most appropriate and beautiful present he could make. These cases are samples of other similar ones.

But the most liberal patronage for the work has come from distant places—from Boston, Philadelphia and Baltimore. A single country clergyman of Connecticut has circulated in his own neighborhood, 100 copies. For one of our new parishes at the south—Mobile—the rector first ordered eighteen copies; and these were so readily disposed of, he ordered twenty-five more; and a single clergyman of Virginia has taken two hundred copies.

Two editions or the above work, one thousand copies each, have been sold in less than eight months, and a third edition is now just issued from the press—Orders from the Reverend Clergy, and from Episcopalians generally, are solicited for it; and for school books of established reputation, and for a good assortment of miscellaneous books, by
mly. ALEXANDER V. BLAKE,
March 12. 54 Gold street, New York.

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